¶A TREATICE OF *Morall philosophye* contai-

nynge the sayinges of the wyse. VVherein you may see the woorthye and pithye sayinges of Phylosophers, Emperoures, kynges, and Oratours: Of their lyues, their aunswers, of what linage they came of, and of what countrey they were, Whose woorthye & notable precepts, counsailes, parables & semblables, doothe hereafter followe. ¶ First gathered & set foorthe by VVilliam Baldwin, and nowe once againe augmented, & the third tyme enlarged by Thomas Paulfreyman, one of the Gentlemen of the Quenes maiesties chappell.

If wisedome enter into thyne heart, and thy soule delight in knowledge: then shall counsell preserue thee, and vnderstanding shal kepe thee. ¶ Prouer. ii.

Cum priuilegio ad imprimendum solum.

To the verteous and right *honorable* Lorde Henrye Hastings, Thearle of Huntingdon, *Thomas Paulfreyman his faythfull* and dayly Oratour wisheth encrease of grace, knowledge, honour, lōg life & prosperitye.

(·:·)

ALthough I haue ben already sufficiētly perswaded ẏ youre honor euē frō ẏ cradle haue been trained vp in the pathway of vertue & according to ẏ professiō of a godly and true christiā haue receiued instructiōs, aswel in ẏ sacred scripturs, as also otherwise in prophāe lernīg: ẏ knowledge of both which, & age hath so largely growne, ẏ ye nede not my help & furtherāce, for ẏ kepīg of those thigs ẏ better in mēory, which ye haue & such diligēce read: yet hauīg an eye to your estate vpō whose shoulders, in tīe, lōe charge of this cōmō wealth is like to leane, (as cōmōly it happeth to al noble mē, but most worthely in deede to those, whō god hath ēdued & ẏ gift of vnderstāding & knoweledge:) I thought it not vnfit, to present vnto your good lordship, this litle boke, ētituled ẏ treatice of Moral philosophy, very expediēt to al estates but most necessary (as Aristotle saieth in his Ethickes) to those ẏ by vertue of knowledge

ledge shal haue ỹ gouernaũce of a cõmon welth which ought not only to haue good willes to do wel: but also exactly to knowe, & search out & diligẽce sõe ready way & mean, wherby they maye at all times as with a dearely beloued familiar, (either in harte or in hand) receiue suche aduertisementes and godly counsailes, as shall neuer seme to swarue frõ such intencions, as be happely grounded in an honest & godly wil: that therby not onely the true order & high estate of princes, of nobilitie & honor, of iustice and such other like vertues, may effectually be knowne: but also of such to be rightly vnderstanded, put in vse and practised, by their due & peculiar offices, to the common comfort and commoditie of theyre countrey purchasing to them selues ỹ fauour & blessing of god, & gathering together thincõparable treasures of faithefull and true hartes, euen prãier & prayse, or pain & losse of life if nede shal so require. Of which thinges, forasmuch as this my labour doth entreat, & you of a godly disposicion thereunto inclined, & like also hereafter to put in practise: I thoughte it good to dedicate this my poore trauail vnto your honour, that it might ỹ rather crepe furthe vnder the safe conduit of your goodnes, vnto ỹ hãds of other, that likewise are bent to seke foorth & folow such godlye coũsailes & wittie sayings, as are in this present treatice cõtained, to thincrace of vertue, & furtheraunce of al such good & liuelye mocions, as shal at al times redound to ỹ glory & praise of god, & to ỹ necessary relief, ioye, and comforte of the cõmõ welth The spirit of god alway preserue you. Amen.

(.)

¶ Thomas Paulfreyman

vnto the reader.



Forasmuch (most gen-
tle & vertuous reader)
as it fortuned mee of
late (being in ỹ coun-
trey) to be in cõpanye
wt my very frẽd: & fin
ding in his hãd a booke
wherwith he was pas-
sing ỹ tyme (entituled
the treatice of Morall
philosophie) which because I had not before sẽ
I desired to haue it in myne hande. And when
I had partly read, not onely of ỹ Philosophers
liues and aunswers, but also of their good pre-
cepts, godly counsailes, & wise sayinges: I was
not a little in loue therewith, but most hartely
desired it of my friend, til such time as I hadde
thoroughly read it. That done, I called to remẽ-
braunce ỹ like worthy & notable sentences and
good counsailes, ỹ I had oftẽ read in diuers &
sondry other workes. And to thentent by placig
them together (I might ỹ better kepe thẽ in me
mory, and effectually bestowe some smal part of
my time in suche kynde of exercise, as should bee
to the glory of god (who is thauctor of al good
nes, and furtherer of all good woorkes: and for
thauoiding of that pestilent and most infectuous
canker, ydlenes, whereby is engendred, as wee
cõmonly see by experience, such infectiõ as shor-
ly destroieth bothe soule & body) I minded this
slender and small enterprise, which by his grace
I haue most gladlye finished. And after I had
once againe diligently examined the sayd booke,

and truelye notinge the effecte of euery chapiters: wherof they were written, whether theye were of thēselues perfectly one matter, or one mingled with another, I found ẏ not onely in thone, but also in thother, such singuler pleasure & earneste prouocacion to often reading, that as a man cuē in ẏ middest of a pleasant & faire gardein enuironed & bankes beautifullye set & garnished & all kindes of most delicate & deintie swete flowers, & at libertie as hī liked to take or refuse: so their I found plentie and great store of suche louelye pleasures as I lusted tembrace, or was myndeful to wander in such godly exercise, I did them conferre one sentence & another throughoute ẏ whole booke: & as I vnderstoode ẏ matter, I placed it in ẏ right chapter: As if ẏ chapter did chiefly speake of god, of ẏ soule, or of the worlde, & so forth such precepts, counsailes, parables & semblables as I founde displaced: & were set abrode among sentences of diuers & sundry matters (& also those other liuely & sweete sayinges ẏ I had gathered together out of other auctors) I rightly placed, not onely in Chapter, but also ẏ sentences agreable thone to the other as a mā would familiarly tel a tale. I haue also drawen into sūmaries the effect of euery chapter, and where I had at ẏ beginning of my first work (namely of this treatice) omitted & left out certain chapiters (set forth by M. Wauldwin ẏ first auctor therof) which did shew how philosophy began, of ẏ three partes of philosophy, who were thinuentours therof, & ẏ maner of teaching ẏ same, as also ẏ philosophers liues & aūswers (notwithstanding their excellēcy & goodnes, as I alwais worthely haue, & wil geue thē their due cōmēdacion

cio & praise, in consideracio of their holesome, ho
nest, & godly kind of doctrine, so pithily & learned
ly set forth) ye cause (as before mencioned) for ye I
had selected, picked, & chosen oute, a great nube
of good counsels, wittie & godly sayings of ye phy
losophers, learned in, & noble princes: like vnto
thothers, wt their precepts also & wittie sayings
by him before gathered & put fourthe doubtinge
not a litle, ye if I should haue ioined ye said num=
ber of sentences to ye whole sume of this treatice, it
should not onelye, (as then appearrd vnto mee)
haue seemed ouermuch to bee enlarged, but also
ye more vnhandsome of the exact reader to be coried
Yet notwithstanding, since both the first and se=
conde edicion of this woorke (from mye hande)
althoughe at bothe times not a litle enlarged
wythe moste liuelye sentences verye egregious,
notable, and excellente: and so accordinglye in
their right places bestowed the: wt thaddicio also
of certein omitted chapiters at ye beginning of ye
booke. wt ye puttinge to likewise (although but
briefelye) ye liues of certaine other philosophers
Emperours, kings, & Oratours, not mencioned
before in his treatise: their nacs, of what linage
they cae, & their sentences also folowing in theire
places: but also now again ye thirde time, consi=
dering the estimacio of ye woorke, & ye greate plea=
sure that al men woorthelye haue therein, for ye
varietie of suche louely matters as in it is con=
teined, tending to diuers and sundrye purposes,
neyther yet any let or encombraunce, easy in ye
hād to be caried: I haue ye third tie as ye breuity
of tie would pmit, edeuored my self gladly (as I
might) to satisfy ye godly reders turn: not doy wt ye
like collected sentences as before conuenietly & duly

placed thorowghout the booke: but also certayne other whole chapiters of sondrye and effectuall causes (bothe touchinge vertue & vice): as also of the state of mankinde, of mannes conscience, & such like, to ỹ numbre of. 7. or. 8. most orderly set & appointed, among other chapiters, as the feate of their cause duely requireth. Beseeching thee (most gentle and friendly reader) that although among these my simple doynges, thou shalt finde mee to bee grosse, rude, and vnlearned, barrayne and voyde of all such liuely graces and good giftes, as in deede should rightly bee full fraighted in the brayne and vnderstanding of him ỹ should take any such woorke in hande, to the contentacion and well pleasinge of moste men: and specially of ỹ learned reader (whose eyes are plain open, quickely espye out such faultes as are in dede worthy reprehencion) I shal therfore most hartely desire thee, fauourably to beare with me and withe thye good contented minde, friendlye taccepte the grounde of mine earnest good will, where I haue (as before written) but little altered, and as appeare the more slenderly finished ỹ said treatice: which is (if it be any thing at al) worthy but of smal cõmendacion in cõparison to the wittie and learned handling of thother: Unto thauctor wherof, (maister Bauldwin) I yet stil (as before) gladly, and most hartely referre ỹ whole cõmẽdaciõ & praise, cõsidering ỹ by hi, & thorough his godly diligence, I had firste occasion to finde wherof, I haue (I trust withecute offence to god) honestly spent my time, if tyme herein well spent be good, and & worthy thaccep taciõ of God (although for so smal a cause & litle sparke of vertue) I haue here good occasion, to com=

commend vnto thy remembraunce withe moste humble desire, that, not vnkindlye, or as an vnstable frende or enemye to vertue, to contemne that god alowethe: Unto whome, and vppon whose diuine will, should onely depende all oure will, our hole obedience and faithful seruice. euery mā according to ỹ gift of god & his vocacion: by whom in consideracion of his ineffable goodnes and loue towardes vs (who onely wayethe & gladly embraceth the good ententes of ỹ hart) we are either of vs encouraged, withoute feare, boldely to represent & returne vnto him such lyuely fruites of his grace (whatsoeuer they bee) more or lesse, as he hath mercifully grafted in vs being thauctour & only geuer of al good thinges our only patrone, our straight way & only marke of very felicitie: frō whose order & most holy will who soeuer in anye thinge, writhe one inche or nayle bredth, he goeth besides ỹ righte path, and wandereth out of ỹ way. I haue therefore good hope, that there is no christian, or one ỹ in deede haue professed ỹ good rule of Christe (except he be an hipocrite or a dissembler, specially hauinge that louely & blessed benefit of God, ỹ gift of vnderstanding & knowledge: by vertue wherof, his minde should alwaies seme in such wise to be so stroglye fenced or armed w holesome preceptes, horest opinions & godly intenciōs throughout al his conuersacion & woorking) ỹ wil at any time or for any thing, & specially for a good thing, maligne or spite his frend or brother: & in steede of frendship, to pourchace him enmitie, or to make of his frēds his foes, though he should lose therby (if ỹ case so nere touched him) a great part of his owne praise & glory. For if in al our good intentes

tentes we do reuerently examine ꝯ dignitie state or cõdiciõ of our calling, straightly entringe into iudgement, rather of our owen iust causes, profession, & duetie (either to ꝯ supplanting of vyce or erection of vertue) then rashly to stũble at other mennes matters, to what end in effect (I praye you) should al our diligẽce and studie be, during our liues that haue professed Christ, but ioyfully to winne and allure (according to our knowe-ledge) by our continuall trauail, by our counsailing & faithful woorkinge (if it were possible) all menne, to a christian and godly lyfe: Shoulde it once appeare thorough our sufferaunce, that any poysoned euill shoulde possesse and infecte oure hartes to the contrary, that through eyther negligence or wilfulnes (in deceininge our selues) wee will loyter, delaye, & dalye withe the tyme, withe oure duetics, and withe the giftes of Goddes grace: Shoulde not the remembraunce of our selues, what wee are, and what wee haue, bee in vs, continually quicke and liuely: What haue wee, that wee haue not receiued: Or to whose glorye shoulde all suche giftes as wee haue receiued bee imployed: Is there anye thinge in vs at all (touching properly our owne nature) wherein wee shoulde reioice or seeke to bee magnified: Eyther with the giftes of grace. to purchase worldlye exaltacion, and not rather geue vnto god his due honour: We be oute of all doubtes, that what soeuer we doe, or how soeuer wee examine or iudge of oure selues the truethe of Godde endurethe, hys iudgementes are true and according to his trueth, our doinges (of hi) shalbe tried and moste straightly iudged. We enter not into iudgement one withe another: I

iudge

iudge no man, neither let any man iudge of mee but rather praye for me, and I will most hartely pray for all men, that god of his infinite mercy and goodnesse, will vouchesafe to geeue vnto vs his vnworthy seruauntes, the spirit of humblenes and feare, and graciously to illumine oure eies, that we may see, euerye good & perfecte gift to be geuē vs of him from aboue, to be receiued and vsed withe thankes geuing: and that in his diuine presence, it maye alwaies and in all thinges apeare, that our profession and rule, haue nothing to doe with the cursed spirite of enuye and striefe, stoornefulnesse or disdaine, and the lyke woorkers of iniquitie: for where suche lotheson companions beare rule and are guydes: there truely the wisedome and grace of GOD hathe no place, but the wandering spirite of vnstable & all maner of euil woorkes: whereby is engendred forgeatfulnes and an vnthankefull life to god, as experience often times, and in diuers thinges hath approoued: namely in this, that vaine men in good thinges, hath ouermuch flattred thē selues, with thonly tast of their owne sugred fātasies: And not only in a certain maner wel digesting (as reason also would) ỹ exquisite & picked dainties of their own trauail and godly diligēce, to thincrease & feeling other whiles, of frendship fame, & felicitie: which in dede thend of al vertue & godly exercise, iustly & woorthily deserueth: and which also ỹ godly very oftē in such maner gladly supporteth (although in respect, ỹ good minde of ỹ woorker, & faithful louer of vertu, in bestowing his labour to ỹ reliuīg of other, should ōly be

cōten-

contented wᵗ ꝯ very vertue and conscience of the honest and good deede, in secret dedicated to god who according to his mercy and trueth, more aboundantly recōpēceth: (but that which is great ly to be lamented, where ꝯ godlye entente, & diligent trauel of diuers men, according to ꝯ grace and gifte of God, hath beene employed & set forth to ꝯ furtherraunce of vertue, knoweledge, godly affection & pitie, either touchinge thēselues or for others commoditie: If it hath chaunced to come to the ouerlooking and handling of some curious or scornful person, finding it vnpyked, emptie, barraun of eloquence, voide of profounde learning, excellencie, deintie or fine perfection (al though in some godly matters, such exacte diligence and nycetie nedeeth not, so that ꝯ cause of god to his glory be chiefely and simply pretēded & considered) It hath semed vnto them so lothesome, grosse, & vnsauery, as farre contrary & disagreeing vnto their delicate & deinty diet, ꝯ not oncely they themselues cull brooking & reiecting it as vicious, vain, or foolish, but also contēcious ly, & by their busy enforcemēt, hath kindled in others the like hatred & contempt of suche godlye purposes, to the great discouragement of faithe ful & willing hearte, happely & with good desires enflamed to seke the praise of god, & to traine & adioyne by their glad endeuour, vnto their godly felowship, some at the least, to treade ꝯ pathe way of honestie, or rather which leadethe vnto most certain & euerlasting felicity: ꝯ iust reward of god, most precious & blessed, prepared for euer vnto al ꝯ faithful labourers & workemen in his iust cause, & most holy appointed & approued workes. This I haue noted, not as though I

withe

with the like occasiō, should be any thing offended, ẏ feeling my self pricked: should swell or shake against any mā: no truely, but euerye because ẏ remembrāce of such thinges (not a little lamented of many) came into my minde, which I haue sōething touched, I trust in such wise, ẏ I haue not iustly kindled offence against any man. But if ther be any (as in maner before rehearsed) ẏ cōtrary to ẏ vertue of their good gift & calling, (through ẏ deuils sleighty invasion, & forgetfulnes of ẏ charitie of god) malitiously will depraue or spurne to defile & spot those mye simple doinges, or corruptlye extolle ẏ glorye of theire owen excellēcy, through dispraise or spight of this ẏ I haue thus baselye wrought: notwithstanding (I say) such ingratitude & vncharitable attempt, without minding of other reuengement, I doubte not but in thende God (who ys merciful, gentle in returning, & alwaies ready to further his good workes in thē al ready begonne to thincrease of his glory) will send them a more sure & perfect guyde, wil geeue thē grace to be more thankful, & better to vse his benefits Remembring therby for euer, the goodnes and perfect wil of god ẏ as there are diuers giftes, & diuers maner of operaciōs in men, so ther is but one spirit & one god, ẏ geuethe & worketh all in al: And the giftes of the spirit of god, are geuen to euery man to none other vse, but to edifie withal: louingly to helpe one another, to comfort & encourage one another, & euerye māne to reioice of others well doinge: for loue suffereth & is curteous, it enuieth not it swelleth not, it seketh not his owne, but reioiceth in all godlinesse and truth, yea, it suffreth & endurethe all thynges, to

thonelye

thonely glorye and praise of God. Who (truelye) doth knowe, that when I tooke this treatyce in hande, I minded nothing lesse then therin to bee curious, to enter into comparison withe anye manne, or pretendinge hearein any iust perfection, arrogantlye to refourme other mennes doinges, or yet to seke thereby any prefermēt, praise or glorye: but only for mine owne commoditie & pastime (at the first) withe smalle trauaile and littie studye I spedely passed it thorowe, which notwithstandinge, after I hadde thus simplye finished it, beeinge seene, reade, and thorowelye examined of other, whoe also noted the order of the alteration, what woorthye sentences of dyuers matters I had gathered and put in theire due places to the edifiynge of the reader, to thencreasinge of vertue and ciuile honestie, what incōparable delighte, godlye solace, and coumforte of mynde there shoulde bee founde, consideringe the varietie and sundrye shiftes of so many and diuers kindes of good sayinges and godly counsailes, and howe profitable theye shoulde bee to all estates and degrees of menne: theye did not a litle encourage mee, but moste earnestlye desired mee in suche wise to finishe it, that it myghte bee put foorthe to the vse and commoditie of all menne: And that my diligence herein (although it bee but litle) shoulde onelye not lye hydde for mine owne pourpose or pryuate delyghte, but that I shoulde withe good will, as a common friende or seruaunte generallye to all men, seeke also their profite, and in all times to dooe theme pleasure. Whose gentle requestes I haue moste hartelye fulfilled, wishynge that it were in no lesse good order sette foorthe, thanne the excel-

lencye

lencye and goodneſſe of the matter requyrethe. But I yet beeſeeche thee gentle reader, fauourablye to take in good parte thys mye ſimple doynge, and rather embrace this littie booke for the wooꝛthineſſe of the good counſailes and wittie ſayinges therein conteined, (yea althoughe thautours of thē ſhall otherwhiles ſeeme to bee but familiar) then to refuſe oꝛ neglect it, becauſe it is neyther finely noꝛ wittilie handled. And at the leaſte, haue this alwaies in remembꝛāce, ꝑ a good thing thꝛough ꝑ vertue & excellēcye of it ſelfe, doth at all time and in al places (& ſinal ſetting fooꝛth) ſufficientlye appeare to be of al good men wooꝛthely embꝛaced. And although (good reader) that philoſophye, & the ſayinges of the Gentiles, are not to bee compared wt ꝑ diuine & moſt holy ſcripturcs, yet are they not vtterly to be reiected & ſet at naught: Foꝛ we be (if we will ſeme to credite ꝑ mindes of holy doctours) exhoꝛted to the readīg therof, as appereth plainly by ꝑ iudgemēt of Saint Auguſtine, in his booke de doctrina chꝛiſtiana Cap. xl) where hee wꝛitethe of ꝓ Philoſophers, & chiefly of ꝓ Plato his ſecte: declaring ꝑ if they haue ſpoken ought ꝑ is true & appertinēt to our faith, we ought not only not to feare it, but alſo to challēge & retain it cuē as our owne frō other mē, which are in dede no ryghte owners therof. So ꝑ it ſhalbe lawefuł, non ōlye to credite ꝑ which is cōteined in ꝑ ſacred Byble (which is ꝑ very pfect, & ꝑ true wooꝛde of god, & touchſtōe wherby al trueth is tried) but alſo all other good doctrine & ſayings agreing to ꝑ ſame whether it be of chꝛiſtcās, Gētiles, oꝛ of ꝓ Philoſophers (as they are here called) oꝛ of what nacion oꝛ nāe ſoeuer they be of, vnder ꝑ ſūne. And to con=

conclude (louynge reader) I moſt humblye beſeche our almightye god, ꝑ hee of his moſt deare and tender mercy will voucheſafe abundauntlye to beſtowe vpon vs (his cheſen childzen) ꝯ gyftes of his grace: that like as we haue profeſſed his rule, & haue put vppon vs the badge & outward ſigne of chriſtianitie, & haue made (as we vſe to ſaye, at the font ſtone) a greate & ſolemne vowe vnfeined to folowe, as holy & liuely members, his bleſſed woꝛde & moſt holy commaũdementes, and vtterly to renounce the curſed enemies of his immaculate & vndefiled church (namelye, the decuill, the ſwoꝛlde, and the fleſhe,) And alſo being of our ſelues but earthly ſlouthfull, & ſluggiſh, & altogether vnapte to ꝯ exercyſe of any goodnes, ſo to enſpire vs withe the grace of his moſte holy ſpirit, and to kindle in vs ſuch a zeale and feruente toꝛwardneſſe to the remembꝛing and fulfilling of this our holy pꝛofeſſion & chargeable vowe, & to vnderſtande and deepelye conſider of ꝯ ſacrament, what diuerſitie there ys betꝛwene the fleſh & ꝯ ſpirit: ꝛwhat moꝛtificacion of fleſhlye luſtes, burynge of ſinne, & ꝛwhat ryſing again into newnes of life it ſpiritually repꝛeſẽteth: And ſo like neꝛwe boꝛne childzẽ & perfect chriſtians, in our conuerſacion to ſheꝛw oure ſelues, that generally & beſoꝛe all thoſe, whome we cal Gentiles oꝛ Heathen, (ꝛwhoſe godly ſayinges and good counſailes hereafter folowethe) oure liues and chriſtian conuerſacion maye ſo clearelye ſhyne vnto them, that the rayes and bꝛyghte ſhynynge beames of our godly exaũples kíndled in vs, & cõming frõ ꝯ euerlaſting light of al ꝛwoꝛldes, euen Jeſus Chriſt our head (ꝛwhoe mightely poꝛwꝛeth ꝯ light of his grace, into hys

moſte

moſt holy and vndefiled bodye: And ſo flowyth into the members, and with power vttereth ſtrength according to the meaſure and quantity of faith, may ſo comfortably appeare vnto them and among them, that ſo manye as are called, & bee lambes of his ſmall flocke (diſperſed heere & there throwe out the whole worlde and choſen to ſaluacion before the foundacions of ye worlde and are only hid to himſelfe) may bee, I ſaye, by our vnſpotted lyues and dayly prayer, the ſooner trained in vnto the feeling of gods vnſpeakable mercye, in the bloode and death of Jeſus Chriſt his ſonne and our Sauiour: And that they may euen from their very heartes confeſſe, (they with vs, and wee with them) the true & catholike faith: And ſo to trade out ſelues thone with thother, in holynesse & righteouſneſſe al ye dayes of our lyues to the glorye of god ye father.

AMEN.

¶ A Table wherein is declared the contentes of this whole booke.

The first booke.

The beginning of Philosophy. cap. 1.
The three partes of Philosophy. cap. 2
The beginninge of Moral Philoso-phy. cap. 3
Of the kyndes of teachinge Moral Philosophy. cha. 4

Of the Philosophers, Princes, and wisemen, theire names and of theire lyues and aunswers: whose worthy and notable counsailes, preceptes parables and semblables, doth here after folowe in this first booke, whose names are these.

A

Aristotle fo. 14
Anacharsis. 15
Antisthenes 17
Anaxagoras 18
Archelaus 19
Aristippus 20
Agesilaus 21
Alex. Seuerus 22
Alex. the great 22
Ambrose 22
Augustus Ceasar. 23

B

Byas. 23

C

Chilon 24
Cicero 26
Crates Thebanus 26

D

Diogenes 28
Democritus 30

De-

Demosthenes 30

E

Epimenides 33
Ennius 31

G

Galenus 31

H

Hermes 31
Horace 34
Homer 34

I

Isocrates 35
Iustinus 36
Iustinianus 36

L

Licurgus 37

M

Marcus Aurelius 37
Myson 37

O

Ouid 38

P

Pithagoras 39
Periander 41
Pherisides 43
Plato 44
Plutarche 46
Phocion 47
Philippe 47
Plinie 47
Plautus 48
Pithachus Mitelenus. 48
Pirrhus 48
Pacuuius 49
Pompeius 49

Q

Quintillianus 50

S

Solon 50
Socrates 53
Seneca 57
Sigismond emp. 58

T

Thales. 58
Theopompus 60
Theophrastus. 60

Xenophon. 62
Xenocrates 63
Xeno Eloates 64

The contentes of the.2.booke.

Of Theologie Philosophicall 65
Of god, of his woorkes and of his mercy 66
Of Manne and what hee is 69
Of the soule of manne and the gouernaunce therof 73
Of the life howe full of misery it is 76
Of the world, the pleasures, and the dangers thereof 79

The contentes of the.3.booke.

Of the necessitie of Order. 82
Of Kinges, rulers, and gouernours: and howe they shoulde rule theire subiectes 83
Of counsaile and counsailours 93
Of Honour, glory, nobilitie & worship. 69
Of Lawe & lawiers. 99
Of Iudges. 102
Of Iustice 103
Of Parents & bringing vp of youth 107
Of Obedience 111

The contentes of the.4.booke.

Of Sorow & Lamentacion 113
Of witte and discrecion. 115
Of Frendship and amitye. 117
Of Geeuing and Receiuing. 120
Of Pouertye and neede 122

What

The contentes of the.5.booke.

What mental powers or vertues are. 124
First (generally) of vertue. 123
Of wisedome, a mental vertue 128
Of Learning & knowledge. a mental ver. 132
Of Feare 137
Of Death not to be feared 140
Of Liberty 144
Of Goodnes 145
Of Praise and Dispraise. 148

The contentes of the.6.booke

Of the.7.Cardinal vertues: folowig together in their order, against.7 capitall vices, comenly called the .7. deadlye sinnes. 151
Of Humilitie or gentienes, a mētal ver. 151
Of Loue & charitie, a mental vertu 153
Of pacience, a mentall vertue 157
Of Diligence, agilitie, or quicknes. 159
Of Liberality 160
Of Temperaunce 162
Of Chastitie 163

The contentes of the.7.booke.

An Admonicion to avoid all kindes of vices 165
First (generalli) of vice sinne & wickednes. 166
Of Ignorance and errour 171
Of Foolishenes 173
Of Wine & drunkennes. 179
Of lying & deceipt. 176
Of Flattery 178

The contents of the.8.booke.

Of.7.capitall vices, cōmonly called the.7.dedly sinnes. 179
Of Pride and Arrogancy. 180

Of Enuy 181
Of wrath. 183
Of slougth and Idlenes. 186
Of money & couetousnes. 187
Of Gluttony 191
Of Lechery 192

The contentes of the. 9. booke.

Of mans cõsciẽce. 195
Of Repentance 197
Of Faith & truth. 11.
Mentall vertues 198
Of Praier, a Mental vertue. 204

The contentes of the 10. booke.

Of women 206
Of Tongue, speech and sylence. 211
Of Fortune 215
Of Riches and Richemenne 118
Of beginning and ending. 223

The contentes of the 11. booke.

Of certeine briefe Preceptes, counsailes & sayynges of the wise, of diuers & sundry matters gathered & placed together by thẽ selues. 225

The contentes of the 12. booke.

Pithy meeters of diuers matters. 245
Of Parables & Semblables, writtẽ by these men folowing. 251

Hermes.
Plato.
Socrates.
Anaxagoras.
Alex. Seuerus.
Aristippus.
Marcus Aurelius.
Aristotle.
Plutarche.
Seneca.
Solon.

Finis.

Of the beginninge of Philosophy.

The first Chaptter.



Some perhapes seing we entende to speake of a kinde of Philosophye, will moue this question more curyous then necessary: where, & how philosophy began, & who were thinventours thereof, and in what nacion. Of which sith there is so great diuersitie among writers, some attributinge it to one, and some to another: as the Trasians to Orpheus, the Grecians to Linus, the Libians to Atlas, the Phenicians to Mehus, the Persiens to theire Magos, the Assyriens to their Chaldees, the Indians to theire Gimnosophystes, of which Buddas was chief, & the Italians to Pithagoras, the Frenche men to their Druides, bringing ech one of them probable reasons to confirme herein their opinions: It shalbe hard for a mā of our time (in which many writinges are lost,

or at least hyd) fully herein to satisfy their question. Neuertheles for somuche as god himselfe (as witnesseth our most holy scriptures) is the auctor and beginning of wisedome, yea wisedome it selfe which is called of the Philosophers, Sophia, therefore I suppose that God, which alwaies loued most the Hebrewes, taught it them firste: if ye aske to whome, I thinke (as also testifieth Josephus) to his seruauntes Noe and Abraham, who being in Assiria, taught it both to the Caldees and to the Egyptians. The sonnes of Seth were also studious in Astronomye, which is a part of philosophy, as appeareth by the Pillers, wherin after Noes flood (which they by their graundefather Adam had knowledge of) their science was found by them engraued, & after ỹ flood was by Noe and his children taught to other nacõs, of which I graut that he which euery countrye calleth the first finder, hath ben in the same countrye better studied the rest: as among the Egyptians Mercurius Trismegistus, or Hermes, whose woorkes both diuine & philosophycall, exceede farre all other ỹ there of haue ben created. Neuertheles, ỹ Greekes (which be naucht ells alwaies despoylers of glory) chalonge to themselues ỹ

much-

inuencion therof, and haue therin taken great paines, naming it first *Sophia*, and suche as therein were skilled, Sophystes or wisardes, whiche so continued vntyll Pithagoras time, whiche beinge muche wiser then many other before him, considering that there was no wisedom but of God, and that God himselfe was alone wise, called him selfe a Philosopher, ỳ is a louer of wysedõe: and his scyence, Philosophy. There were besides these Sophistes, another kinde called Sapientes, or Sages, as was Thales, Solon, Periander, Cleobolus, Thilon, Byas, and Pittachus: and thus there were in all three sectes, ỳ is to say, wysardes whiche were called Sophistes, and Sages which were called Sapyents, and louers of wisdome, whiche were called philosophers: at whose scyence was philosophy, as we may call it, natural wisdome. Of which the kinde called Ionica, beganne in Anaximander, and ended in Theophrastus. And the other kinde called Italica, began ae in Pithagoras, and ended in ỳ Epicure,

Of the three partes of Philosophy.

The. ii. Chapiter

Philo-

Philosophy is sorted into three partes, Phisike, Ethike, & Dialectike. The office of phisike is, to discerne & iudge of the world, & of such thinges as are therin: It is ỹ parte of Ethike to treate of life and maners: and it is the duetie of Dialectike, that is Logike, to make reasons, to proue and improoue, both Phisike and also Ethike, whyche is moral Philosophy: Now as for Phisik, although it altogether bee not from our purpose; for why, it conserueth ỹ bodye in helth, without whiche moral wyledõe auaileth little: yet because it is more then we may accomplishe, shalbee omitted, and suche as therein haue delyghte, (which all ought to haue, ỹ loue their bodily health) maye reade Galene, Hypocrates, Aristotle, and other suche, whiche therof intreat plentifully, absolutelye, & perfectly. Logyke also, because our matter is so plaine, that experience dayly proueth it, shal not greatly neede for our purpose, whiche desire rather to be plaine and well vnderstanded, than rither with Logike or Rethorike, to dispute and garnish our matter. But moral Philosophy whyche is the knowledge of precepts of all honest maners, which reasõ acknowlegeth to belonge & appertaine to mans

nature

nature (as the thinges in which wee differ from other beastes) & also is necessary for the comly gouernaunce of mans life shal here be spoken of: not reasoned to ỹ trial, but simply & rudely declared: yet so that such as therin delite, although be not fully satisfied, shal not be vtterlye deceyued of their purpose.

¶ Of the beginning of Morall Philosophy. ca. iii.

NEcessitie as I iudge (and that not wout cause) was ỹ first fynder out of Morall philosophy: and experience whiche is a truelye teacher, was the firste maister thereof, and taught suche as gaue diligence to mark and consider thinges, to teache & instruct other therin. And because Socrates in a maner despysing the other twoe kyndes of Philosophy, added this as the thyrde, & taught it more than any of ỹ rest, therfore) because mennes must bee the beginners of mennes matters) I assent with Laertius, to call him the firste beginner therof. For although eenen among the Athenians, the Sages, as Thales, and Solon, both spake & wrote of lyke matter before him, yet because he so earnestlye embraced it, and equallye placed it w̄ the

the other twaine, he deserueth wel ye glory of the first beginer therof: although he wrote it not in bookes (for which as him thought he had a lawfull excuse, or rather a good cause) yet hys disciple Plato hath written such thinges of his teaching, as fewe so fully ye wrote of before: which was as it is euident, many yeres before Iesus the sonne of Syrach, whose worke we for the puritie of the doctryne therein contained reuerence and honour which as he himselfe calleth it, is a booke of Moral wisdome, though full of diuinitie, as are also many of Platoes workes as witnesseth sayncte Augustine. And therefore because Socrates was before Iesus Syrach, I referre the inuencion, I should say the beginninge thereof vnto hym. As for Salomons woorkes are more diuine then moral, and therefore I rather worshipp him the diuinitie, than ascribe the beginninge of moral Philosophy: wishing al men, & exhorting them both to learne and to folowe, those so diuine and holy counsailes, vttered by him in his booke of Prouerbes.

Of the kindes of teaching of Moral Philosophy. Cha. iiii.

All

ALl that haue written of Moral Philosophy, haue for the moste parte taughte it, eyther by precepte, counsailes and lawes, or els by prouerbes, parables, & semblables For which cause it maye well bee deuyded into three kindes: of which the firste is by cousels, lawes, & precepts: of which Licurgus, Solon, Isocrates, Cato, and other more, haue written much. Counselleng and admonishing men to vertue by preceptes, and by their lawes krayinge them from vice.

The seconde kinde of teachinge, is by prouerbes and Adages: whiche kinde, of philosophers moste commonly is vsed in which they shew the contrarieties of thinges, preferring alway the best: declaring thereby both the profites of vertu, and y inconueniences of vyces, that we consydering both, may embrace the good and eschewe the euil.

The thirde kind is by parables, examples, and Semblables. Wherein by easye and familiare truthes, harder thinges and more out of vse are declared, that by the one, the other maye be better perceiued & borne in mynde: which way our Sauioure Christ him selfe, when hee taught y grosse Iewes any diuine thinge

most

most commonly vsed Parables, Sembla bles, & examples, (though differinge in sumwhat) drawe al to one end, & are therfore of one kynd. The which kind Esopus most of all vsed, alluding & bringing vnreasonable thinges to teach & instruct men, in graue & weighty maters.

¶ The lyues and aunswers, *and first of Aristotle.*

The v. Chapiter.

ARistotle, the sonne of Nichomach, a stagerite, was wel beloued of Amintha, kyng of Macedonie, both for his lerninge & also for his wisdõe. He was Platoes disciple, & passed farre all the rest of his felowes: hee had a small voice, small legges, and small eyes: hee would goe richelye apparayled wythe ringes, and chaines, mintonlye rounded & shaven. He had a sonne called Nichomache, by a leman. Hee was so wel learned, that Philip king of macedony sent for him to teache his sonne Alexander. Who because he reproued him to muche, cau-

causeb him to dye. But Apolodorus saith that he came to Athens againe: and kept the scholes there, and dyed when he was fyfty yere olde. He was an excellent good phisition, and wrote therof many goodly workes. He vsed to wash him self in a basen of hoate oyle, and to carye a bladder full of hoat oyle to his stomake. He vsed also whē he slept, to holde a ball of brasse in his hand, with a pan vnder hys bedde syde, that when it fell it might wake him. Being asked what vantage a mā might geat by lying: he aunswered to be vnbelieued whā he telleth trueth. Many times whan he inueyed against the Atheniens, he would say that they had found out both fruites & lawes, but knew how to vse neither of thē. He would saye that the rootes of liberal sciences wer bytter, but the fruites very swete. It was tolde him ỳ one railed on him, to which he answered: whan I am awaye let him beate me too. Being asked how much the learned differed from the ignorant, he aunswered: As muche as ỳ quicke differ from the dead. He would say that learning in prosperitie, was a garnishing: and in aduersitie, a refuge. To one that boasted ỳ he was a citizen of a noble citie, he sayde boast not of that, but see ỳ thou be wor-

thy

thy to be of such a noble citie. Being asked what was frindshippe, hee saide: one soule dwelling in many bodyes. Beyng asked what he gotte by Philosophye, hee said: I can doe that vnbidden, which foe can scarce do compelled by the law. Being railed on to his face, and not regardinge, and the railer askinge him whether hee had touched him or no, he saide: Good lorde, I minded thee not yet. Being reproued because he gaue wages to one ẏ was scarce honest, he said I giue it to ẏ man & not to his maners. Thus & such like he spake & wrote many goodly bookes, of which wee haue (though not ẏ one halfe) yet so muche as in oure age is thought sufficient for one man to haue knowen & writte, out of which his most pithy prouerbes for our purpose shalbee added in place most conuenient.

Of Anacharsis.

The vi. Chapiter.

ANacharsis the Scithyan, was the sonne of Gnurus, brother to Caduidus king of Scithia. But his mother was a Grecian. By reason wherof he was learned in both ẏ languages, and wrote much both of the Sci-

Scithians and Grecians lawes, and also of warres and marciall affayres. Socrates sayth that hee was at Athens in the. xlvii. Olimpiade vnder the Prince Eucrates. And Hermippus sayth that he went to Solons house, and when he was at his gate, desired one of the house to tell Solō that Anacharsis was wythout, who desyred greatlye if hee mighte, to be hys geast, and haue hys acquayntaunce. When the seruaunt hadde tolde Solon hys message, he sent hym woorde agayne, that he made geastes of his owne countreye folkes: whyche when Anacharsis hearde, he wente in boldely, and sayde: Nowe am I in mye countreye. And when Solon sawe hys wytte and wisedome, he admitted hym, not onelye for a geast, but also for a principal frend He hadde this one goodly saying, woorthy to be noted. The vine bringeth furth three grapes: the fyrste of pleasure, the second of dronkennes, and the thyrde of sorowe. Beinge asked what should cause a manne moste to bee sober, he sayde: to beholde, see, and remember the fylthye beastlinesse of dronkardes. Beinge on a time in a shippe, after that hee knewe yt was but iiii. inches thicke, hee sayde that they were nigh death that sailed. Being

asked what ship was moste sure: that (qꝺ he) that cometh safe to the hauen. When he was demaunded whether there were moe dead than alyue, he asked in whiche syde he should cost mariners. Being vpbrayed of a man of Athens, because hee was a Scithian: in dede (qꝺ hee) my countrey is a reproche to mee, but thou arte a reproche to thye countreye. To one that asked hym if a wise man might marye a wife, hee sayde: what thinkest thou that I am: And when the other affirmed that he was a wise man: wel (quod he) I haue maried a wife. When he was reproued of forefulnes, he saide ẏ his forefulnes caused him to abstcyn from sinne. To a woman ẏ said he was foule & il fauoured, he sayd: thou art so foule and filthye a mirrour, that my beawty cannot be seene in thee. When it was asked him why wise menne would aske counsell, hee aunswered: for feare of mynglinge theire wylles with theire wittes. To a paynter ẏ was become a phisicion, hee sayde: The faultes that thou madest before in the woorkes, might sone be espied: but them that thou makeste nowe are hydde vnder the earth: For dead mẽnes diseases are buried with them. Being asked what was both good & euil to a man, hee aũswered:

the

the tongue. He would ſay that the mar-
ket was a place appointed for men to de-
ceyue in, and to applye themſelues to a-
uarice. To a younge man that was hys
geaſt, which ſlaundred him, he ſaid: well
younge man, if whyle thou arte yonge
thou canſte not ſuffer wyne, when thou
art olde, thou muſt be content with wa-
ter. He was the firſte (as ſome thynke)
that inuented the anker. He was longe
tyme with Solon, and thence returned
into his owne countreye, and there inten-
ding to chaũge their lawes, and to haue
eſtabliſhed ỹ Greciens lawes, was ſlain
of his brother withe a ſhaft, as he rode on
hũting, & whẽ he felt his deathes woũd,
he ſaid: I haue been preſerued in Grecia,
by wiſdom and learning: but at home &
in my countrey, I periſh through enuye.
Some write that he was ſlain, while he
was ſacryfyſinge after the maner of the
Grecians. The reſt of hys ſayinges ſhal
be ſpoken of in their places.

¶ Of *Antiſthenes*.

¶ The. vii. Chapiter.

ANtyſthenes ỹ ſõne of Antiſthenes
was borne at Athẽs: & was diſcipl
to Gorgias ỹ Orator, of whome

he learned to pleade: & from him he went to Socrates, of whom he learned wisdō, and moral philosophy. To a yonge man that would be his scholer, whyche asked what he neded to his learninge, he aunswered a new booke & a new wit. When it was tolde him that Plato spake euyll of him, he sayde: It is kingly to be euyll spoken of, whan a man doothe well. He would say that it were better for a mā in his necessitie, to fal among rauens, than among flatterers: for rauens wyll eate none but dead folke, but flatterers will eate men being aliue. He would say that cities must nedes decay, where good mē were not knowē from the badde. Being prayed of euil men, he sayde: I feare me that I haue donne some euill. He would say that it was a gret ouersight, sithens they purged their wheate from Darnell, & their warres of cowardlye souldiours, that they purged not their cōmon weale from enuious people. Beyng asked of a man what was best to learne: he sayd: to vnlearne the euil that thou hast learned. He alwayes tooke Plato for proud, disdaynous, and high minded: in so muche that whē he met him at a triūph where as ther were many goodly & courageous neighing horses, he sayd: O Plato, thou

woul-

wouldeſt haue made a goodly horſe. He wrote many goodly bookes, & ſpake many proper and pithye ſentences, whiche ſhalbe ſpoken of hereafter. He dyed of a diſeaſe when he was very olde. It is ſayd that whan hee was ſycke, Dyogenes came to viſit him, hauing a blade by hys ſyde: and whan he ſayde, who ſhall ryde me from my diſeaſe? Diogenes ſhewing him his ſweord, ſayd: this ſame ſhall: to which Antiſthenes ſayde: I ſpake of mye griefe & not of my lyfe. Ther were mo of this name, but he lieth buried at Athēs.

¶ Of *Anaxagoras*.
¶ The. viii. Chapiter.

Anaxagoras was an eredige wel learned man, and came of a good ſtocke: his fathers name was Eubul⁹. He was very witty in Philoſophye, and wrote much therof. He was of a noble courage and very liberall: For why, he gaue awaye all his patrimonye: And whan his frendes reproued him therefore, and ſayde that hee tooke no care for his goodes: what neede I (quod he) ſythe ye take care therefore? At laſte he wente from them, & gaue his minde altogether

to the ſtudy of philoſophy, regardyng ne ther the cõmon weale, nor yet his owne profit: inſomuch ỹ when one aſked hym if he regarded not his coũtrey, he aũſwered: yes, ỹ chiefeſt thinge that I care for, is my countrey: pointing withe his fynger, toward ỹ heauen. He was in Xerres tyme: and began to treate of philoſophy at Athens (as ſayeth Ualerius) whan he was but .xx. yere olde, & taried there .xxx. yeres. He ſaid ỹ the ſunne was made of burnyng yron, & that ther wer mouũtains & valleis in ỹ Moone. Some ſayd that he told before of a ſtone that fel from heauẽ into the floude Egis. To one that aſked him if ỹ mountains Lampſaceny ſhould euer be part of the ſea: yes (quod he) if the time faile not. Being aſked for what entent he was borne, he ſayd: to behold the heauen, the ſunne, and moone. To a mã that was very peinſiue & heauy, becauſe hee ſhoulde dye in a ſtraunge countreye, hee ſayde: bee of good cheere frende, for the waye that goethe downe toe hell, is euery where. Sylenus wryteth that in Pryce Dimilus tyme, ther fell a ſtone from heauẽ, and that Anaragoras ther-thoughe he helde opynyon that heauen was made of ſtones, and that but for the great compaſſe of the building, it would

ſodayn-

sodainly fall. Sotion sayth that hee was accused for this and such like matters, & lost much of his goodes therefore, & was banished. But other write that Thucidides accused him of treason, and he being absent, was therfore condemned, at which tyme also his children dyed. And when it was tolde him how he was condemned, & his children dead, as touching his condemnation, he sayd: nature hathe geuen like sentence both of my condemners and me. And as touching his children, he sayd: I know that I begot mortall creatures. Neuertheless afterward hee was saued by Pericles, and departed from Athens vnto Lampsacum: and beynge. lxij. yeares olde, dyed there. Beyng asked of the citie, if he would haue anye thing doone for him: hee willed that the same moneth in which he dyed, the children of the town should yerely play: and that they should kepe that custome for euer. Whiche graunted, they buried hym honourablye, & set vp a goodly Epitaphe vpon his toumbe. His goodlye sayinges shalbe spoken of in their places.

Of *Archelaus*.

The. xv. Chapter.

ARchelaus the sonne of Euthus (as sayth Appollodorus) was a good philosopher, & very studious in Platoes woorkes He was first an hearer of Antilochus, a Mathematicke, & after warde of Theophrastus. He was a very wittye felow and of a prompt spirit, and graue in communication, and muche exercised in writing, and gaue his mind to Poetry. He delited so muche in Homer, that euery night before he slept, he wold read somwhat in him. He learned Geometry of Hipponicus, and was thereto so dull, and yet so wel learned in the craste, that he wold say that Geometry fell into his mouth as he gaped. Hearing menne singing Meters that he hadde made, yll fauouredlye, he kicked them on the sydes, saying: ye breake myne, & I wyll breake yours. Being called to a syck man, perceiuing that he was syck for thoughte & lacke of richesse, hee conueyed vnder his pyllowe a sacke ful of money, which he syndinge was so ioyous, that hee recouered streighte wayes. Whan he was byd to solute a riddle at a bãket: he said that the chiefest pointe of wisedome was, to knowe to what purpose eche tyme was meetest. To him yasked him why many

scholers

ſcholers of euery ſecte became Epicures, but none of ꝯ Epicures became of other ſectes, hee ſaide: becauſe that cockes were made of men, but neuer men of cocks, or as ſome ſaye: capons bee made of cockes, but neuer cockes of capons. Being reproued becauſe he chalenged not a yong man, whom he hadde ryghte to, he excuſed him properly, sayinge: It is not poſſible to drawe ſoft cheeſe with an hooke. Beinge aſked what man was moſte in trouble, thoughte, and care, he sayde: He that deſyreth moſte to be at quiet & reſt. Beinge aſked whether it were better to mary a fayre woman or a foule, he aunſwered: if thou marye a foule one, thou ſhalt haue griefe with her: but & if thou take a fayre one, ſhe ſhall make thee cuckold. He called olde age the hauen of all tribulaciõs. He ſaide it was a great euill not to be able to ſuffer euil. To an enuious man which was very ſorowfull, he ſaid: I know not wel, whether euil haue chaunced to thee, or good to another: ſignifiyng therby, that enuious men are as ſorowfull for others proſperitie, as for their own aduerſitie. As he sayled amõg theues by chaunce, they met with ſhips of true folke, which the theues eſpyinge ſaid, we may chaũce to dye if we be knowen

wen, and so may I (quod he) if we be not knowē. These & such like aunsweres he gaue, and died at Athens, when he was .80. yere olde, being ouercome withe too muche wyne. And was reputed more among the Athenians, than any other of the philosophers. His pithye prouerbes shalbe spoken of hereafter.

Of *Aristippus*.
The .x. Chapiter.

ARistippus (as saith Eschines) came to Athens, to heare Socrates, whose excellent wisedō was spoken of euery where. But whē Socrates was dead hee flatred Dionisius, & became a courtier. He was a mery wytted felow, & could fourme himselfe mete to all tymes & places, insomuch ỳ Diogenes called him ỳ kings hound. Whā he on a time had espied Diogenes gatherynge herbes, & making potage, he sayd: if thou Diogenes couldest flatter Dionise, thou shouldest not nede to make wooztes. To whō Diogenes said: if thou also couldst be cōtēt to eate & gather wooztes, thou shouldst not nede to flater Dionise. Whā one made his boost ỳ he had learned much he sayd

he ſaid ẏ learning cõſiſted not in ẏ greatnes, but in the goodnes. To one ẏ made grete braggesof his ſwimming, he ſaid: Arte not thou aſhamed to boaſte of thys which euery Delphin can dooe? Beynge reproued becauſe he hired a Rethoricien to pleade his cauſe, he ſaid: whẽ I make a banket I vſe to hire a cooke. Whẽ hys ſeruaunt whiche iourneyed withe hym, was tired with the weight of the money which he caried, he ſayd: that whyche ys too heauye caſt out, and that which thou canſt, cary. Byon ſaythe, that as hee ſayled, perceiuing that he was in a Pyrates ſhippe, hee tooke his money and counted it, & than (as againſt his will,) let it fall out of his hande into the ſea, & mourned for it outwardly, but ſaide inwardlye to himſelfe: it is better that this be loſte of me, than I be loſt for this. Dioniſius cõmaunded that al his ſeruauntes ſhoulde daunce in pourple robes, whyche Plato would not doe, ſaying: I wil not put on a womãs garmẽt. But Ariſtippus dyd, and whan he began to daunce, he ſayde: in drunken feaſtes the ſobre offend not. It chaunced that hee ſued to Dioniſius for a frend of hys, and being denyed fell downe before his fete, and whan he was reproued therfore, he ſayde: I am not in

the

the fault, but Dionisius, which hath eares in his fete. This, & manye lyke aunsweres he gaue, whiche who so listeth to reade maye looke in the Apothegmes of Erasmus, where he shall fynde ynough: which because it apperteineth not gretly to our purpose we will omit, and entreate of his good preceptes and prouerbes in the places therto appointed.

¶ Of *Agesilaus*. ¶ The.xi. Chapiter.

AGesilaus (surnamed the greate) was the first kynge of the Lacedemonians. He was a notable prince of excelēt vertue euen frō his childhod, as in truethe, iustice, temperaunce, noble courage, liberalitie, and continency. Wherefore he was so much honoured, and prospered so well, that he subdued to ꝑ Lacedemonians, innumerable cities and countreyes in Asia and Grece. Of whose wisedom and prowes, remaine the yet manye remembraunces. And returning on a certaine tyme from Egipt by a sodayn tempest, beinge dryeuen vpon the coast of Libia, dyed, when he was foure score & foure yeares of age.

¶ Of

¶ Of *Alexander Seuerus*. ¶ The. xii. Chapiter.

ALexãder Seuerus ſomtime Emperoure of Roome, was a Siriã borne, in the City of Arcene. His fathers name was Marius, who was lineally deſcended fro ẏ noble houſe of Metellus a Romayne, called Metellus ẏ verteous. His mothers name was Mammea. He reigned. xiii. yeres. He was vertuous, wyſe, gentle, liberall, ſyncere, & to noe man hurtefull. He was of viſage fayre, and well proporcioned in bodye, large and goodlye of perſonage, & therewith was ſtrong and durable to ſuſteyn pains, as he that knew his owne ſtrẽgth, & in the preſeruing therof was not foũde negligent. Therto he was amiable & towardes euery man gentle, and eaſy to be ſpoken to. By ẏ diligence of his good parentes, he was euer from his infancye, brought vp in the ſtudy of good letters, & al maner honeſt learning, aſwel Martial as Ciuile. He reuerẽced learned mẽ greatly. And did nothing in the commõ weale without the aſſiſtence of wiſe and learned counſaylours. He was at ẏ laſte wickedly ſlayne & his mother Mammea by one

by one Mariminus, whō hee of a Muletour, had aduaunced to high dignytyes.

¶ *Of Alexander the great.*
¶ The .xiii. Chapiter.



Lexāder (ſurnamed ỹ great) was the ſonne of Phillippe kyng of Macedonye. In hys youth he was inſtructed bye Ariſtotle in learninge. Hee was foꝛtunate in all hys deſyꝛes. He was of a valiant & ſtoute courage. Foꝛ being but .xx. yeres of age, hee vndertooke thenterpꝛiſe to conquere all the whole woꝛlde, by a certayn armye of menne pꝛepared of his father Phillippe, whiche was of .xxx.ii.M. footemen. And iiii.M.v.C. hoꝛſemē hauing no captayn vnder the age of thꝛe ſcoꝛe yeres. And ſo enterpꝛiſed with moſt valiant courage, and did ſette vpon the whole woꝛlde, & hadde alway the victoꝛy of his enemyes, He reigned .xii. yeres. And retournynge homewards frō ỹ warres (in ỹ myddeſte of his gloꝛye) at the citye of Babilon he ended hys lyfe.

¶ *Of Ambroſe.*
¶ The .xiiii. Chapter.

Ambꝛoſe

APbroſe was a Romain borne of a ryghte auncient and noble houſe. And was ſometime conſull of Roome. He was a manne of greate fame. And of ſuch holines, ſuch gentlenes, and of ſuche excellent wyſedome, that not onelye in hys lyfe tyme, but alſo after his deathe hee was hadde in greate honoure, throughoute all the worlde.

¶ Of *Auguſtus Ceſar*.
¶ The. xv. Chapter.

AUguſtus was the ſeconde Emperour of Rome: who as ſoone as he hearde of the deathe of hys vnkle Julius, hee haſted from Appollonia to Roome, to poſſeſſe his inheritãce and to reuenge the deathe of Ceaſar. He reygned. lvi. yeres, and ended his life at Nola, and was buryed at Roome in the fielde of Martius: whoſe deathe the Senate (for hys vertue, wyſedome, & woorthynes) dyd ſo lamente, that theye ſayde that theye woulde eyther hee hadde not been borne, or els beinge borne, that he hadde not dyed.

¶ Of Byas *Prienneus*.
¶ The. xvi. Chapter.

Byas

Byas Prienneus, (as ſaith Diogenes,) was borne in Priena. His fathers name was Teutamius. Satirus appointeth hym ỹ firſt of the. vii. ſages. And many geſſe that he was very rich. Phanodicus writeth that he redemed manye wenches of Meſſena, whyche were captyues, and brought them vp as his owne daughters and afterwardes geuing them dowries, ſent them home again to their coũtreye, vnto their frendes. Not longe after, certayne fiſhers founde a golden treſſle or triuete, on whiche was written, *Sapienti*, that is to ſay: Giue this to a wiſe man. Which whẽ the forenamed wenches fathers heard of, theye sayde Byas was a wiſe man, and ſente it him: but whan he ſawe it, he sayd Appollo was a wyſe mã, and that he had ſent him. We fynde ỹ when his coũtrey Priena was beſieged of Aliattes, hee fedde. ii. mules for the nones, in ſo much ỹ they were excedyng fatte, and droue them forth into his enemies tentes: which whan Aliattes ſawe, he was amaſed, thinkinge by the fatnes of them, that they had hadde great plenty of al thinges. And therfore mynding to areiſe the ſiege, he ſent a meſſenger into the citie, to ſearche ỹ trueth. And whã

Byas

Byas perceiued the kinges entent, hee made many great heapes of ſande to bee couered with wheate, and ſhewed them to the meſſenger: which when the kyng knew, thinking that they had had great plentie of vitaile, made peace with them, & ſent commaundement to Byas to cõe vnto him, to whiche Byas aunſwered: I commaund the king to eat onions and to wepe. He wrote about .ii. M. verſes. Being aſked what was difficil: he ſaide, to take in good worth aduerſitie after proſperitie. On a time he ſailed amongs wicked men, and whan the ſhippe was ſore ſhaken with great tempeſt, & thoſe wicked mẽ called vpõ god: peace (q hee) leſt he ſee you ſailing from hence. To a wicked man that aſked him what was goodnes, he gaue no aunſwer. And whã he aſked why he aunſwered him not, hee ſaied: becauſe thou enquireſt of that, which perteineth not to thee. He would ſay that he had rather be iudge amonge hys enemyes, than among his frindes: for of his enemies he ſhoulde make one his frende, but amonge his frindes hee ſhoulde make one his foe. Being aſked in what deede a man reioyſed moſte, hee aunſwered when he gaineth. He was a good Orator, and when he was verye

old, as hee pleaded a cause for one of hys frends, after he had done his oracion, being weary and faint with speakinge, hee reared his head in his Nephewes lappe, which was his daughters sonne, & whā his aduersary beganne a fresh and had finished, and the iudges had gyuen theire sentence on his syde, whose parte Byas tooke, as sone as the iudgement was ended, he was found dead in his nephewes bosō̄e, which buried him worthely. And the citizens of Priena, dedicated a chapel to him: which is called Teutonium. Hee would say alway ỹ greater part are euil The rest of his sayenges shalbe spokē of in their places.

Of Chilo the Lacedemonian, chapi. xii.

CHylo the sonne of Damagetus, was borne in Lacedemonia. He wrote many verses, & helde an oppinion that man by reason might comprehende the foreknowledge of thiges to come, by the might & power of his manhode. There were in his tyme (as saith Sosicrates & Pamphilia) diuers offices, of whiche one was most noble, and the officers called Ephori, whiche were kinges felowes

When he rose

Wherfore his brother being angrye because he would not take that office, sith he himselfe had ben in it before: O brother (q he) I can sucker wrong, & so canst not thou. This man as Herodotus writeth in his first booke of his histories (seing on a time Hipocrates sacrifice & vessels in Olimpo, to burne wythout helpe of fiere, counsailed him either to liue chaste, or if he were maried to put awaye hys wife, and sley his children. Some say that whē Esop (whiche was in his time) asked him what Jupiter did, he answered: he mocketh the mighty and exalteth the lowelye. Beynge demaunded wherin the learned differed from the ignoraunt, he aunswered: In theyre good hope. To him ỹ asked what was harde, he said: to kepe close secrete counsaile, to keepe a man from ydlenes, and to suffre wrong. He liued so well, that whan hee was old, he said that he neuer in his life, to his knowledge, had doone anye cuyll saue that on a time whan he should haue bene iudge among his frendes, & would doe nothing contrary to the law, he perswaded one to appele from him to some other iudge, that therby he myght both kepe the law, and also hys frende. The grekes reioised in him much, because, he

prophecied of Cithera, an ylande of Laconia. For whē he had wel aduised both ꝯ nature & situaciō therof: would to god (ꝙ he) that either this ylande had neuer bene, or els that it had bene drowned as soone as it was sene: A worthy and Prophetlyke sayeng. For Demaratus fleīg from Lacedemonia, counseled Xerres to kepe a nauy of shippes in that ylande. And surely if he perswaded him therto, he should haue got great riches by Grecia. And afterward Niceas, (after he had warred at Peloponesus) ouercame the place, and made it a refuge for the men of Athens, and afflicted sore the Lacedemoniens. He was briefe in communicacion in so much that brief spekinge was of his name, called Chilonia. He was about the .li. Olimpiade. In which tyme Esopus the Orator was in his flower, which was in the yere from the worlds creacion. 4624. hee died at Pisa, sayeth Hermippus, while he kissed his sonne, that was crowned in Olimpia, being ouercome both with ioy and also w̄ age. The rest of his sayenges shalbe spokē of in their places.

¶ Of Cicero. Ca. xxiii.

Marcus

MArcus Tullius Cicero, was ſometime conſull of Roome: whoſe diuine eloquens, aboũdaunt learninge, ſharpnes of witt, dexteritie in Actes, and moſt ardent loue toward the cõen weale of his countrey, cannot bee ſufficientlye expreſſed by no mortal mannes tong or penne. His auncestours were named Ciceroues, becauſe that Tullius Appius a noble king of Volſis, and one of the progenie, hadde on his noſe a marke lyke a Chiche, which is a kynde of pulſe called Cycer.

¶Of Crates Thebanus. Ca.xix.

THe Thebane Crates Abſcõdus ſonne, was one of Diogenes excellent ſcholers. For as Antiſthenes ſayth, when he ſawe Spoꝛtulaphus in a certein tragedy holdyng a carying baſket, he fel ſtraight to the ſect of the Cinikes & became Diogenes ſcholer, & being a noble man ſold awaye his enheritaunce, and the money which he made therof (which was aboue two hũdred of talents, of our money) he deuided among the Citizens. And continued ſo conſtantly in his Philoſophy, that Phi-

lemon saith thus of him in a comedy.

Estate crassum vestiebat pallium,
Sed hyeme pannum vt temperans esset.

Which may be said in English thus.
In somer time he ware his garmēt thick
But thin in winter ẏ he might be sober.

Diocles saith that Diogenes perswaded him to forsake al his goodes, and to cast his money into the sea. And whā diuers of his kinred came to him, endeuorīg to disswade and withdraw him from hys purpose, he beate them awaye wyth hys staffe, and would not be perswaded.

Demetrius Phalereus saith that he deliuered a stock of money to a frind of his vpon this condicion, that if it shoulde happē his childrē to be fooles, he should deliuer it vnto them: but if they became learned and Philosophers, than to distribute it to the rommō people: because (as he saide) philosophers neded nothing. He despised so much all vainnesse of apparel that (as Zeno sayth) he sowed a sheepes skin vpon his cloke, to make it ẏ more vncomlye. So little he regarded daintye fare, that when Demetrius Phalerius sent him breads wine, he chid wᵗ him saying: Would god the fountaines would also yelde bread. Wherebyt it appeareth that he drank water. He bridled so much

his

his other affecciõs ſpecially anger, that whan Pichodzome a minſtrel had ſtroke him on the face, he ware a paper on hys fozheade ouer the wounde, wherein hee wzote: This dyd Pichodzõe. He woulde foz the nonce raile and ſcoulde with harlottes, to enure him ſelfe to ſuffer all reprooches. He was ſo euell fauoured & filthy wythall, that when ſo euer he exerciſed him ſelfe, he was ſcozned at: wherfoze holding vppe his handes, he vſed to ſay to him ſelfe: Hope wel Crates foz thy eyes ſake and ỹ reſt of thy body, foz thou ſhalt by and by ſee theſe ſcozners taken wyth ſome diſeaſe, and ſhalte heare them ſay that thou art happy, blamyng themſelues foz their owne folly. Whan king Alexander aſked him whether he would haue him to reſtoze and reedify Thebes his natiue Countrey: what nedeth that (quod he) foz peraduenture another Alexander, ſhall plucke it downe againe. As foz my countrye (quod he) whiche is poore tye and deſpyſing of glozy, nedeth no reparacion, but is ſo wel & ſtrõgly built that foztune can haue no power againſt it. Foz I am a citizen of ỹ ſpite that men bear to Diogenes, which nedeth feare no treaſon. This city he deſcribeth properly in theſe verſes.

Translated out of Greeke.

Est quedam medio constructa vrbs (Manicis) fastu
Pulchra quidem est, pinguis, circumflua, rebus egena:
Quam nullus parasitus adit, stolidusue penetrat,
Deditus aut quisquam damnosis ganeo scortis:
Alia sed panes, ficus, proferq; lupinos
Non pro gloriola capiunt aut sordibus arma.

Which verses may thus be Englyshed.

There is a certaine city faire
Staue walletton by name,
which standes buylt in the very mydst
of Hyde most high of fame:
Goodly it is, fertile & fatt,
and flowing rownd about,
yet of most dainty thinges it is
but bare and poore, no doubt.
To it there comes no Parasite,
none such fond glosing wight,
none such as harmefull harlots haunts,
and lyues in lewd delyght.
Garlyke it hath and houshold bread,
and such plaine simple chere,
with hollsome frutes and such like thinges
that are not bought to deere.
The folke therin liue all in peace
To warre they list not fare
for glory vayne, nor yet for muck,
that bredes nought els but care.

He was merueilous hote and sharp in reprouing of vices, and therby gote hym this byname Durerantes, as we might say master controller. For he would goe into euery mans house, and plainly dis-

prous

proue what ſo euer he miſliked. He pre-
ſcribed this dietary or daylye waget fo-
lowing to ſhew how prepoſterouſly all
thinges were regarded. Geue thy cooke
ten pounde, thy Phiſition a groate, thy
flatterer fiue tallentes, thy counſailoure
ſmoke, thy harlot one tallent, thy Phi-
loſopher a dandipzat. To one that aſked
him what remedye were to quench loue
he made this anſwer. Hunger ſwageth
loue, and ſo alſo doth time, but if thou be
not able to vſe any of theſe, take an hal-
ter. He would saye: men ought to ſtudye
Philoſophy ſo long, til they perceiued
captaines of armies to bee aſſedziuers.
He liued ſo long that he was croked for
very age. And then ſeing him ſelf draw
neere his end, he looked on him ſelf and
sayde thus.

¶ *Vadis nunc optime curue,*
Vadis ad Orciades, longa gibboſe ſenecta.

¶ That is

Now goeſt thou hence good croked wight
to dwel with Plute for aye:
With bunched backe ycrookt for age!
groueling thou goeſt thy waye.

Of Diogenes. Cha. xx.

DIogenes as sayethe Dyocles, was
borne in a towne called Cinope, his
father

father beig called Iecetius Mensar, who beinge imprisoned for counterfeityng their coyne, Diogenes which was of coũsell wᵗ him fled, & came to Athens, where he met with Antisthenes: who vnwillig to receiue him (for why he neuer woulde teache anye) he ouercame with his perseuerance. And whã his maister on a time tooke vp a staffe to beat him, he put vnder his head, saieng: strike, for thy staffe is not able to driue me away, so long as thou canst teach me ought. He liued simply as one that was out of his countrey, & comforted himself much with beholdig ỹ little mouse, which neither desired chãber, nor feared ỹ dark, nor was desirouse more of one meat thã of another: whose nature as nigh as he coulde he folowed. He ware a double cloke, and made him a bagge, wherin he wrapped him whã bee slept, & put therein his meate, & vsed one place for al purposes, both to eat, to slepe & to talke in. When he was diseased hee went with a staffe, which afterwarde he caried with him alwaies, not only in the city, but also in all other places. He wrot to one to make him a cell, which because he taried longe for, he tooke a barell or a tunne and made that his house. When he had any graue matter, he woulde call

the

the people to heare him, which whā thei regarded not, he would sing plesantly: to which whē many resorted, he would say: to here foolishnes ye runne a pace, but to here anye waighty matter ye scarce put forth your foote. He wondred at Grammarians which could shewe of other folkes lewdnes, & neglected their owne. He reproued Musicians, because they tooke great care that their instruments should agree, & their owne maners agreed not. He rebuked the Mathematikes, whiche beheld the Sunne, the Moone, and the sterres, and neglected the businesse that lay before their fete. He taunted the orators because they studied to speake that was iust, & folowed not the same in their liuing. He dispraised the people whyche whyle they sacrificed, and gaue thankes for their helth, woulde make great banketes, which was against theire health. He wondred that seruantes could stande & ses men eat, & snatched not away theire meat. Being mocked because he anointed his feete with odoures, and not hys head, hee saide, the sauour goeth from the head into the ayre, but from the feete vp to ỹ nose. Being asked what time a man should dyne, he said, a rich mā whan hee wyll, and a poore man whan hee maye.

When

When one had giuen him a blow vppon the eare, he sayde: I wist well I had left somwhat vncouered. To yong laddes that stode about him, sayeng: we will beware that thou bite vs not, he said: tushe feare not, for a dogge eteth not Beets. To a fooles house that had written: no euyll shal enter here, he wrote, where thā shal the maister of the house entre: When Alexander stoode betweene him & ỳ sunne and bad him ask what he would of hym, he said: I pray the let ỳ sunne shine vpon me. When he sawe a writing set vpon a riotous mans house, signifieng that the house was to be sold, he saide to ỳ house, I thought so much thou woldest surfit so lōg, til at last thou woldest spue out thy maister. When a man ỳ was very superstitious said: I can cut of thy hed at one stroke: Yea (qᵗ he) but if I stande on thy left syde, I can make the trēble. Beyng asked what beast biteth sorest, he saide: of wild beastes a backbiter: & of tame, a flatterer. Beīg asked why gold loked so wā: because (qᵗ he) it hath many lyīg in waite for it. As he beheld a tree wheron many womē were hanged, he said: would god euery tree bare such fruyt. When he entred into a very smal towne called Aida, which had mighty great gates, he cried to

the Citezēs: ho ſirs, ſhut your gates, ꝑ the towne runne not out. When he ſaw one which had bē a weak wꝛaſteler become a phiſicion: what (qꝺ hee) entendeſt thou now to ouercome them which here tofoꝛe haue ouercome thee? Whē he beholde a whoꝛes childe caſtinge ſtones among a great company, beware chylde (qꝺ he) that thou hit not thy father. Beholding archers ſhoting, whan one that could not ſkill ſhould ſhoote, he ranne to the mark, ſayeng: here wil I be foꝛ feare leſt he hit me. To one that aſked hym a fooliſh queſtion, he gaue none anſwere: being aſked why he helde his peace, hee ſayd: Silence is the aunſwer of fooly ſhe queſtions. Innumerable ſuch pꝛety anſweres & taũts he vſed, which whoſo liſteth to here, ſhal find in ꝯ Apothegmes of Eraſmus, whiche is no leſſe finely hãdled in the Engliſh, than in the latyne: beſide that it is alſo moꝛe plain & ꝑfecte. This Diogenes lyued. 90. yeres, & dyed being bit of a dogge as ſõe wꝛite: other ſay that he ſtifled himſelf, with lõg holdinge of his bꝛeath. After whoſe deathe there was greate ſtrife among his ſcholers, who ſhould haue hys body to bury: neuertheles the ſtrife was appeaſed by the elders, and they buryed hym by the

gate

gate that leadeth to Ischmus, and made him a faire tomb, and set a piller with a dogge thereupon, & set thereto a goodly Epitaph. His good preceptes & prouerbes shal follow in their places.

¶ Of Democritus. cha. xxi.

DEmocritus was a right excellēt & noble Philosopher. In his childhode he learned of the wise men of Chaldea Astronomy, & their diuinity. He went after that into Perse, to learne tharte of Geometry. After that he returned into Athens: where he gaue his possessions and riches innumerable vnto the weale publique, onely reseruing to hym selfe a little garden, wherin he might at more liberty & with much quietnes, serche out the secretes of nature: he wrote many wonderful & notable woorkes, cōcerning natural Philosophy and Physike. And after he had liued three score & tenne yeres he ended this life.

Demosthenes. cha. xxii.

DEmosthenes was the mosse excellēt Orator among the Grekes, he was

first

firſt the diſciple of Plato. After that he folowed Eubulides an oratour & vſed ſuch wonderful diligence & labour to attaine to ỹ perfection of eloquẽce, ỹ where hee had a greate impediment in his pronunciacion, he by puttig into his mouth ſmall ſtones & inforcing to ſpeak treatably, attained at the laſt to moſte perfecte fourme of ſpeaking.

¶ Ennius. cha. xxiii.

ENnius an aũcient Latin Poet, was borne at Tarentum, a city in the realme of Naples. And as ſome ſuppoſe in a towne called Rhudy in Italy, & was brought to the citty of Roome by Cato the Cenſour. For his learning, & moſt honeſt condicions, he was entierly beloued of Affrican. In conſideracion whereof, he cauſed his Image to bee ſet on his Sepulchre. Hee made many bookes in ſundry kindes of verſes, but ỹ ſtile ỹ he vſed was cõe thige aunciẽt, rude & homely. Yet notwſtanding, they conteined very graue & ſubſtãciall ſentences of great wiſdom. He died alſo at the age of. lxx. yeres.

¶ Galenus cha. xxiiii.

Galenus

Galenus a noble Phisitian, born in Pargamio, was the sonne of one Nicō a great Geometriciā. He excelled al other (both before and since his time) in thart of Phisik. In so much, as in his ministration, counsail or doctrine, he neuer at any tyme sustained reproch. Also liuīg as some do write an hundred and ten yeares (after he passed the age of xviii. yeares vntil the tyme of his death) hee was neuer vexed wyth any sickness, except the grudge of a feuer of one daye (as he saith in his booke *De sanitate tuenda.*) And that happened only by to much labour, he florished in the tyme of the Emperours Marcus Comodus & Pertinax, and died onely for feblenes of age, after Christes Incarnation. About C.lx. yeares

¶ Of Hermes. Chap. 25.

Hermes, otherwise called Mercurius Trismegistus, is not only the most excellent of the Philosophers, but also the most ancient, whose life because it is not wholy set forth, nor all agreing in that whych is set forth: therfore giuing credit to the most true writers, it shalbee set forth, as they

they amonge them by pieces haue preserued it. Of whome sainte Augustine the worshipfull doctoure sayethe.

Atlas ỹ Astrologiã, ỹ brother of Prometheus ỹ Philiciõ flourished, & was highlye accepted, the same time, in which Moses was borne: whiche Atlas was graundefather by the mothers side, to Mercurius the elder, whose Nephew was this Mercurius Trismegystus, whyche in the Egipcian toungue is called Hermes. Howbeit some which write of hym, hold oppinion that he was Enoch, which as they say, signifiethe the same in Hebrue, that Hermes doth in ỹ Egipciã tongue. And so make him in ỹ seuenth degre frõ Adam: reconing after this sort. Adã begat Seth, the father of Enos, ỹ father of Cainan, the father of Malalael, the father of Matusale, the father of Jarethe, which is the father of Enoch: which oppinion (although it be not to be vtterlye reiected) yet is not sufficient witheoute proofe, to be belined. For Enoch whom they take for Hermes, was before Noes fludde, in whiche al the workes whyche were writen, if they hadde at that tyme any vse of letters, were drowned, but ỹ workes of this Hermes, of whom we entreate, are yet appearyng in diuers lan-

guages, wherefore it shoulde seme that this was not he, excepte we shoulde say that he graued it in the stone pillers, in which in time of the fludde, Astronomy was preserued which might wel be: and but that saint Augustine, and Pamphylus in his cronicle, and saint Jerō therupon, appoint the cōtrary, might be beleued. For Jamblicus and diuers other, write much of Mercurius pyllers. And Mercurius was of suche fame amōg the Egiptians, that they put forth all theire workes vnder his name. And ỹ Poetes for his singuler learninge, made hym a god, & cal him the messenger of Jupiter whom they cal the god of heauē, and gouerner of al. And it may be, that the pyllers which the sonnes of Seth (of whose lnage hee was) made, were grauen by him, whiche (as many write) are full of learning, out of which as testifieth Jāblycus, both Pithagoras and Plato, w diuers other moe, learned Philosophie. But thole pillers I woulde take rather to be his. ij. goodly bookes, whiche may verye well be called pillers: for whye, they beare both diuinitie, (if withe Lactancus I may so call it) and also Philosophye, which were paraduenture also graue in Sethes children Pillers, & ther

out

out drawē by some that hath bene since. Of which .ij. bookes the firste called Pymander, is so ful of diuinitie as maye astonyshe the wyttes of suche as thereyn shal reade: which causethe sainct Augustine to doubt whether he spake such thinges as he did, by knowledge of astronomy, or els by reuelaciō of spirites. Howbe it, Lactantius doubtethe not to count him among ẏ Sibiles, and Prophetes. The other boke called Asclepius, beynge but small, conteineth in itẏ whole sūme of natural phtilosophie, oute of whych I think no lesse, but that the Philosophers haue learned out theire science. Tully & Lactancius (not shewing in what time) saye that there were fiue Mercuries, and that this is the fift whom the Egipcians cal Theuth, & ẏ Greciens Trismegistus & that this is he which slew Argus, and was ruler of the Egipcians & gaue thē lawes, and instructed them in learnyng, and deuised markes & shapes of ieters after the forme of beastes, and trees. He was called Trismegistꝰ, because he was the chiefest Philosopher, the chiefest priest, and the chiefest kinge. He prophesied of the regeneraciō and beleued the resurrection of the body, and the immortalitie of ẏ soule, & gaue his subiectes warning

to eschew sinne, threatnig thē w̄ ẏ iudge ment of god, wherin they should giue ac-coūptes of their wiked dedes. Ye taught thē also to wo⁊ship God w̄ diuers kinds of Ceremonies, and taught them in all matters to make their p⁊aiers vnto god, and instructed the ylandes in the know-ledge of god. And whan he had liued in-to a perfecte olde age, hee gaue place to nature. His p⁊eceptes, p⁊ouerbes, & para bles, shalbe spoken of in their places

Of Epimenides. Cap. xxxi.

Hycropompus sayethe that Phes-tius was Epimenides father. O-ther saye that Dosiades was: o-ther some saye Agesiarchus. Ye was borne in Crete in a streete called Gnosus. Thys Epimenides being on a tyme sente of hys father into the coun-treye, toe fetche home a sheepe: aboute noontide as he trauailed w̄ the shepe on his necke, beinge werye, he went into a caue, and slepte. lviii. yere. And when he waked he sought fo⁊ the shepe, & because he could not find him, he went backe a-gayn into the field, & whan he sawe that all thinges wer chaunged, being greate-ly astonished, he retourned to the towne:

and

and whē he would haue entred into hys own houſe, they aſked who he was: and whan he ſawe his younger brother, hee was ſo olde that he knew him not: but at laſt after much communicacion he tolde his brother al ỹ had chaūced him: which he when it was noyſed abrode, euery man tooke him for one high in gods fauour. Wherfore on a time, when as the Athe-niens were plaged with the peſtilence, & were coūſatled of Appollo to purge their citie, they ſent for Piceas and hym vnto Crete: who whā he was come to Athēs pourged it in this maner. He toke ſheepe both white and blacke, & brought them into a ſhey ecote, & ſuffred thē to go thēre whither they woulde: cōmaūding thoſe which folowed thē, to ſacrifice thē to god in the place where theye firſt lay downe: which done ỹ plage ceaſed. The Athen-iens deliuered thus frō deſtruccion, gaue him a great ſūme of money, & alſo a ſhip to cary him again into Crete: but he for-ſaking their money, onely deſired theire frendſhip, & ſo departed. A litle after ỹ he was come home, he died, being. 197. ye-res olde, as ſaith Phalgo: but as his coū trey folke ſaye, he liued 299. yeres. Hee wrote many workes in proſe & in verſe, of which ſōwhat ſhalbe ſhewed in theire

places. Som think ỹ he died not at ỹ age but fel a ſlepe again vntil another time.

¶ Of Horatius. Cap. xxvii.

HOratius was a famous Poete, borne at Venuſiũ: A man excellent in ſharpeneſſe of witte and quicnes of ſẽtẽce. He was addict to Epicures ſect & ſomewhat wanton in maners though he liberallye noted the vyces of other men in hys verſes called Satiri. In ballades to ſing to the harpe (which were in. xviii. ſũdry kinds of verſes) he paſſed al other ỹ wrote in latyne. He was greatly in fauour wt thẽperour Auguſtus by ỹ meanes of Mecenas thẽperours minion: whoe tooke in him for mirth & witte much delectaciõ. To whõ & to Auguſtus hee wrote diuers epiſtles in verſes comprehending great wiſedõs in cõpendeous ſẽtẽces: And died whẽ he was. lvii. yeres olde, as Euſebiꝰ writeth

¶ Of Homerus. Cap. xxviii.

HOmerus, the chief of al poetes whoſe proper name was Meleſigenes. But beecauſe he was blind, he was called Homerus

whiche

which in the tongue called Ionica, ſignifieth blind. Cicero Tuſcull. v. ſayeth: It is written ỳ Homere was blinde, yet ſee we his picture & not his Poeme. For what coũtrey, what marches, what hoſt, what nauy what. mociõs of mindes (as wel of men as of beaſtes) are expreſſed in ſuch wiſe ỳ he maketh vs to ſee ỳ he ſaw not. Plutarch⁹ in ỳ boke which he wrate of him, ſaith ỳ in his two woorkes, he cõprehendeth both the partes of mã. For in Iliade he deſcribed ſtrẽgth & valiantnes of the body. In Odiſſea he dooth ſet furth a perfect paterne of ỳ minde. Notwithſtanding, for his vndiſcrete fabling of Goddes & Goddeſſes, he was excluded by Plato out of his weale Publique.

Of Iſocrates. Cap. xxix.

Iſocrates was a Grecian borne, and came of a good kinred, and was in his youthe wel brought vppe in all kyndes of good maners: and when hee came to age, and diſcretion, hee was an hearer of Gorgias the Orator, whoſe diſciple hee cõtinued, vntil ſuch time as he was well learned, both in naturall & alſo in moral philoſophye. As ſome ſay he was in the time of

Ahasuerus the king, was of such fame for his learning, namely for moral philosophy, that he semed to many, rather a God than a man. He lyued vertuously, with such faithefulnes in frendshyp, and continence of his body, & withe suche pithines in his counsel, as very fewe hath ben like him since. He wrote many goodly bookes in his youth, which he folowed in his age: of which his good counsels to Demonicum, testifye hys witte and hys learning in moral philosophy, besyde other which he wrote of natural philosophy. He liued long time, for (as Valerius Maximus saieth) whan he was. 94. yeres olde, he set furth an excellēt booke full of the spirite. In all his woorkes he praised vertue as head fountayne of all maner riches, and exhorted al men ther unto. To one that asked him if he would be a king: he aunswered, that he would not. And being asked wherfore: he said: If I iudge rightfully, I cannot eschewe the hatred of many men: and again yf I iudge wrongfully, I cannot eschewe the pain of eternal damnacion: wherefore I had rather liue poorely assured of ỳ blisse of heauen, then in dout therof, possessing alworldly riches. Being asked howe a man might kepe himself from anger: he

aūswe-

aunſwered: In remembryng that God looketh alwaies vpon him. In his time men delited much in black beare, wherfore one of his neighbours dyed his head blacke: & when one aſked him why hys neighbour did ſo: he featly taũtinge hys neighbours foliſhnes, aũſwered: because no mã ſhould aſk coũſel nor learne any wiſedõ of him. What would he ſay now trow we, if he ſaw theſe wiues, ỹ not only color their heare, but alſo paint theire faces: He vſed ofte times in his prayers, to deſyre God to kepe & ſaue him from ỹ daũger of his frendes, rather thẽ frõ hys enemies: & beinge demaũded of one that heard him, why he prayed ſo, he ſayde: as for mine enemy I cã beware of, for why I truſt him not: ſo can I not of my frẽd, becauſe I truſt him. Being aſked what a mã ought not to doe, although he it were iuſt & true he aũſwered: to prayſe himſelf He liued. Cly. yeres, & died for very age, & was buried honourably. The reſt of his ſayings ſhalbe ſpoken of hereafter.

Of Iuſtinus. Cap. 30.

IUſtinus commyng but of verye baſe and poore ſtocke, hauinge a crafty wit, by ſubtelye & guyle obteined,

obteined thimperial authority. For w
ȳ money ȳ was geuen to him to purchase
the good wyll of the souldyoures, that
Theocritianus myght bee Emperoure:
he bought the fauoure of the souldiours
for hymself, and of them was made Em-
perour without resystence. Thys man
in his youthe was but a swine heard:
And after geeuing himselfe to warrfare,
for his towardnesse therein within fewe
yeres, ware so experte and cunnynge
in feates of armes, that he was aduaun-
ced to highe dygnities, and lastelye ob-
teyned theimpyre, whyche hee gouerned
with greate politicie and wysedome. ix.
yeres. He banyshed in thys tyme all the
byshoppes of Tharryans, Maniches,
and other heretyques, and endeuoured
toe restoze agayne the pure and syncere
chrystian fayth. He reygned in the yeare
of our Lozd Chzist. 521.

Of Iustinianus. Cap. xxx.

Iustinianus beinge an Em-
perour of Constantinople,
came of a verye pooze & base
kired. His mothers brother
Justinus Emperour befoze
hym, was but a swyne heard. He suc-
ceded

ceded hys vnkle at the age of.xiiii. yeares in the Empyre: and gouerned it nobly by the ſpace of.xl.yeres augmẽtynge it honorably. He was a righte worthye and excellent Prince: But he was not a litle corrupted with auarice, and wythe ỹ hereſies of Eutichianus & Pelagean. And not lõg after was bereft of his wittes, and ſo ended his lyfe when he had liued.lvi.yeres.

¶ Of *Licurgus*. Cap.xxxii.

LIcurgus was the lawe maker of the Lacedemones. He was a man of great vertue & wiſedom, & ſo moderate & iuſt, that when he might haue reigned after his brother Poludecta, would not take it vpon him, but gouerned the realm to the vſe of his ponge Nephewe Cabzilaus. To whome being of age, he reſtored the kingdõ. And in the meane time garnyſhed the cytye wt moſt honeſt lawes.

¶ Of *Marcus Aurelius Antonius*. Cap.xxxiii.

MArcus Aurelius Antonius was an Emperoure of Roome and a Romayn born. He ſucceded hys father

father Plus in ỳ Empyre. His mothers name was Domiciado. He was a prince of excellent vertue, wisedō, & learning, & semed to be prouided of God against the troubles & miseries which hapened to ỳ cōmon weale in his time. For vndoutedly, without his great & meruelous wisdom, thempire had been sore appaired, or welny vtterly cōfounded. But he by hys foresyght & counsel gouerned the same & kept it from much danger. He made many goodly lawes, which remaine the yet vnto this day. He died in Panomy now called Hūgary, the. xviii. yere of his reigne, when he was. xiij. yeres of age.

Of *Mison*. Cap. 34.

OF this Mison is greate variance amonge writers, and al thorough the doutfulnes of Appollos aunswere. For whan Anacharsis asked of Appollo who was wiser thā hymselfe, he aunswered: Ecius, Mison, Theneus: but some say that Appollo said not Ecius, but Eteus: and so they aske what Eteus is. Parmenides sayth yt is a Village of Laconia, in whiche Mison was born. But Socrates saith ỳ his father

ther was called Eteus, and his Mother Theneum. Ethiphzon ſaithe ỳ hee was of Crete, and that Heraclides Ponty-cus was hys Father, but Anarilaus ſaythe that hee was of Archadia: thus there is controuerſie about hym, in whi-che I allowe beſt Socrates mind. But after that Appollo hadde geuen this aun ſwere, Anacharſis beynge troubled ther-withe, came vnto Myſon in the Som-mer tyme, and founde hym makynge a ſhare for his plowe, and mockynge him therefore, ſayde: Iwys Miſon it ys no meete time to go to plowe nowe: Noe (quod he) but it is meete inoughe to pre-pare and make it readye. He liued ſoli-tarily, and whan a man by chaũce mette hym laughynge to himſelfe and aſked hym whye her laughed ſo, ſithe noe man was preſent there withe hym, hee aun-ſwered: Euen therefore do I laughe. He wrote many goodlye woorkes and dyed whã he was. lxxvij. yeare old. Hys good ly ſayinges ſhall bee ſpoken of in theyre places.

Of Ouidius. Cap. 35.

Ouidius, ſurnamed Naſo, was borne in Sulmo, brought vp in Rome, & diligẽtly inſtruc-ted

fed in latin letters from his tender age. He gaue most diligent study to ỹ making of verses: frō ỹ whiche he was withdrawē by his father, & put to learne Rethorik. Wherin, a while he much profited, & was in the nūber of the best Orators of that time, and was aduaunced to sundry autorities, and made a Senatoure. Notwithstandinge he didde chiefly dedicate hymself to poetry: wherin by nature hee was excellēt in facilitie and abundaunce of sentences. Hee was dearlye beloued with themperour Augustus: of whome at the last he was exyled into Ponthus, where he spente the reste of hys lyfe in a towne called Tomos, amongest people most barbarous who notwithstandynge greatly lamented his death for his courtesye and gentle maners. The cause of hys exile is vncertain, sauing some suppose it was for abusing Julia, daughter to ỹ Emperour Augustus, although the pretence of the Emperour was, for makinge of the booke of the crafte of loue, wherby yonge mindes might be styrred to wantonnes. He was before thincarnacion of Christ. 4. yeres.

Of Pythagoras. Cap. xxxvi.

Pythago-

Pythagoras the phylosopher, borne in Samia, was a riche marchaunte mannes sonne, called Demarratus howebeit he was ryther thanne his father, which was not hable wt hys marchaundise to geat so muche, as his sonne despised, for he was bothe ryche in abstinẽce from couetise, and also in wisedome whiche is the verye richesse: Of whyche in hys youthe hee was so desyrous, that he went first to Egipt, and after to Babylon, to learne Astronomy, & the beginning of ỹ worldes creation: which whã he had learned, he returned into Crete, & Lacedemonia, to se Licurgus, & Minoes lawes. In which whã he was perfect, he went vnto Ceuona, where was a people exceedingly geuen to luxury, & all kynde of vice: among whom he so behaued himselfe, that he reformed them from their euil maners, and in small time brought them to suche sobernes, that men would neuer haue thought it had been possible. For the wyues, that were forsaken of theire husbandes, and chyldren caste of by theire parentes, he so instructed, that theye were receiued agyne. Hee caused the weomen also to set aside their gorgeus attyres, teachynge thẽ that chastitie was

was the chiefe ornament of honest lyuers men. This Pithagoras (as saith Boetius) was the inuenter of Musike amonge the Grecians, which he founde oute bye the soundes of hämers, wherof he wrote a booke, which Boetius & Apuleius trãslated into latin. S. Augustine in his viij booke *De ciuitate dei*, sayth that phylosophy was so named by him, which before was called *Sophia*. For when it was asked hym what sciencer he was, hee aunswered, a philosopher, whiche is a desyrer of wisdom, thinking it a great arrogancy, to haue called himselfe wyse. Tullius saith that Pithagoras spake so wisely, & so ornately before Leoncius a kinge, ỹ he woondring at his wit, and eloquence desired him to shew what sciẽce he knew best: to whome hee aunswered, that he knew no science, but was a philosopher. At which for the newnes of ỹ name, ỹ king astonished, asked him what was a philosopher, & what difference was betwene philosophers & other menne. To whome Pithagoras sayde: Mannes life seemeth to me, to be like a congregacion of peple gathered to see a game, to which men resort for sundrye purpose: some by their owne actiuitie to win ỹ woorship of the game, & other some for luker sake, to

bye

bye or ſell ſomewhat, & other ſome myn
ding neither to gaine nor to profit, come
only to behold & ſee what is doone. And
in like maner, men which are come vnto
this lyfe, as out of another life & nature,
occupy thēſelues with diligence, to geat
praiſe or profit: or regarding neither, ap
ply their myndes to ſerch & to know the
nature of thinges, which ſort laſt named
we call philoſophers, ỹ is to ſaye, louers
of wiſedome. Thus by thys godly para-
ble he vttered his mynd, in the continu-
aunce wherof alſo, he praiſeth & proueth
his ſcience to be beſt, ſaying: Like as he
which cometh to ſee the game onelye, is
more liberal, yea & more to bee prayſed
than ỹ reſt: ſo likewiſe he which in thys
life geueth his mynd to wiſdom & know
ledge, ought more to be accepted thā any
of ỹ reſt. Sainct Auguſtine ſaith that he
was wel ſkilled in Nicromancy, whiche
may be very wel, for in that time it was
much ſet by, & none thought wiſe, that
therin was ignorant. Valerius ſaith, ỹ
his hearers woorſhipped him ſo much, ỹ
they thought it a great ſinne to forgeate
ought which they heard of him, in diſpu
ting any matter. His woordes were ſo
eſteemed, that it was a cauſe good & ſuffi-
cient in any matter, to ſaye that Pytha-

gorgas said so.

Hee was so good a Philosopher, as scarce anye deserueth to bee his matche. He kepte iustice so muche, that after hys deathe, the authoritye of his name ruled the people of Italy, whiche in time past, was called *Magna Grecia*. Hee was so sparing and profitable, that some think hee neuer did eate anye daintye meates. Hee taught many young men, whose apines he knewe alwaies by their countenance, gesture, and maners. And he with al hys disciples, liued in common togeather, as well in loue, as in other maners. For he taught them that true frendship was, to make one hart & mynd of a great mainy hearts & bodyes. Insomuch ỹ Damon & Pithias which were of his sect, loued so together (as sayeth Valerius Maximus) that whan Dionisius the tirant woulde haue killed the one of them, which delyring lycence to goe & dyspose hys goodes before his death, was graunted hys requeste, if hee coulde geate another in the meane whyle that woulde be his pledge who if he came not again at the time appointed should dye for hym: hys fellow, not regardinge hys life so muche as hys true frendship, became his pledge. And ỹ other being let goe, came agayne at hys tyme

tyme appoynted, to redeme his felow frō his death: which faithfulnes in bothe, the tirant Dionisius seing: not onli forgaue them both, but also desired that he might be the third of that felowshippe, that had rather dye, than to faile in frendship. A notable example of most constant frendship, and of good instruction therin. To one that asked him what bee thought of weomens weping, he said: There are in womans eyes, two kyndes of teares: the one of grief, and the other of deceit. To a couetous man he said: O foole thy ryches are lost vppon thee, and are very pouertie: for why, thou arte neither the warmer, better fed, nor richer for them. It was asked hym, if hee desyred to bee ryche, to whiche he aunswered, nay, sayinge: I desppse to haue those ryches, whiche with liberalitie are wasted and loste, and with sparinge, dooe rust and rotte. To one that was gayly apparayled, and spake vncomelye thinges, hee sayde: Eyther make thy speche lyke vnto thy garmentes, or elles thy garmentes lyke vntoo thy language. It chaunced a foole in Pithagoras presēce, to say that he had rather be conuersant among weomen than among Philosophers, to which he said: yea, swyne had rather lye

rootinge in dyrte and in myer, than in clcare & faire water. Being asked what new thing was in the worlde, he answered: nothing. Beig asked what was philosophy, he said: ỹ meditation or remembrance of death, laboring dayly to geat ỹ soule libertie in this prisō of the body. He was ỹ first amōg ỹ Grecians ỹ held opinion ỹ the soule was immortal. He kept schoole in Italy, and lyued into a greate age, and after that he was dead, the people reuerenced him so much, ỹ they made a temple of his house, & worshipped hym as a god. He florished in the time of Nabuchodonoser, king of Babylon. His preceptes, prouerbes and parables, shal folow in their places.

¶ Of Periander. Ca. xxxvii.

PEriander, as saith Heraclides was borne in Corinth, hys fathers name was Cipselus: hee maried a wife called Licides, whiche was the daughter of Procleus, a tirraunt of Epydaur, & by her had twoo sonnes: the one called Cipselus, & the other Licophorne, of whiche the younger was very wise, but the elder was a foole. This Periander was well learned, and wrote

wꝛote a book of it. M. verſez: neuertheleꝛ he was a tirant, & exerciſed ſo muche hys tiranny, ỹ al men did hate him, hee was about ỹ. xxxviii. Olimpiade in Solons tyme, & he executed his tiranny. xl. yeres Some ſay ther were ii. Perianders, the one a tirãt, ỹ other a philoſopher, which might wel be: neuertheles, this tirant is he whome Laertius rꝛkoneth foꝛ one of the ſeuen Sages, whoſe opinion I alꝛow not. Foꝛ like as he foꝛ his euil doctrine diſaloweth Oꝛpheus to bee a Philoſopher: ſo I foꝛ his euil liuyng, diſalowe Periander to be any of the ſeuẽ Sages; although he haue wꝛittẽ many wiſe ſaienges. Foꝛ as in philoſophy nothyng is leſſe allowed then ignoꝛance, ſo in wiſdome nothing is moꝛe abhoꝛred than tyranny, in which this Periander excelled in ſo much that when he was demaunded why hee continued in his tiranny: becauſe it is daungerous (qꝰ he) foꝛ a man to yelde himſelfe either of his owne exꝛoꝛde, oꝛ againſt his will. Neuertheleſſe he would ſay (as wicked Hannibal ſayd of peace) that whoſo would reigne in ſuertye, oughte to endeuour them to haue their ſubiectes obedient wyth loue, and not wꝫ foꝛce: And yet he him ſelfe ſought nothing leſſe. Foꝛ on a tyme hee being

very angry, stonge hys wife being great with childe, downe a paire of staires, and trode her vnder hys feete, & so killed her: And sent away hys sonne Licophorna, because he mourned for his mother, and draue him vnto Corcira: And afterward whan he himselfe was very olde, he sent for him againe, that he might wyth hys owne handes haue played the tyraunt w̄ him: which whē ỹ men of Corcira knew they put him to death themselues, to deliuer him from his fathers tiranny. And whan Periander heard that, ragyng in his furye, he tooke al their children, and sent them to Aliattes a tirant to be slain but when the shippe wherin they were, approched vnto Samos, they vowinge to Juno, were saued of the Samnites: which whan Periander heard of, he being lxxx. yere olde, what with sorow and what with wodnes, died. This was his life, which should not haue ben rehersed, saue that for his good sayenges, which he shalbee spoken of in theire places. Neyther woulde we that any mā should take exaumple hereby, but rather shoulde see how shamefull a thing it is, to haue the like condicions.

Pericides the ſõne of Badis (as ſaith Alexander) was a Syrian borne, and was an hearer of Pittachus. Theopompus affirmeth him to bee the firſte that euer wrote of nature, and of the goddes amonge the Grecians. Manye meruеyles are written of him. For as hee walked by the ſea ſyde at Samos, beholdynge a ſhippe ſaylinge ſwiftlye with full ſayles, hee prophecied ỹ within a little while, it ſhould be drowned: And as he ſaide it came to paſſe euen in his owne ſight. After that hee prophecied (as there was in deede) that the thirde yeare after, there ſhoulde bee an earthquake. Not long after when he was at Paſſena in the ſame place, he counſailed one Perilaus a ſtraunger, to gyue him thence, and all his houſehold, with aſmuch ſpeede as myght be, whoſe counſaile hee not regardynge, was takẽ not longe after, with the towne and all, of his enemies. Hee wouide saye to the Lacedemonians, ỹ nether gold nor ſiluer ought to be worſhipped, and that Hercules in his ſleepe gaue him that commaundement: which Hercules alſo the ſame time, commaunded the Princes to obey Pherecides: Some applye this to Pithagoras. Hirmippus ſaith, that whã

there was gret warre betwene ỹ Ephe
sians & Magnesians, hee being desyrous
that the Ephesyans might winne ỹ vic-
tory, asked one that passed by of whēce
he was: whom confessing himself to bee
an Ephesian, he commaunded to drawe
him by the legges, and to lay him in the
Magnesyan fyelde, sayenge: Desire the
citezens that whan they haue got ỹ vic-
tory, they burye me (whiche am Pherici-
des) in this same place: which when the
Citizens knew, they were in good hope
of victory. And the next daye, they ouer-
came the Magnesians in battale, & found
Pherecides deade, & buried him honora-
bly. But some say that he flong him selfe
downe headlong from an hyl called To
riciam, and so to haue dyed, and to be bu
ried at Delos. Other some saye, that hee
dyed, beinge consumed with lyce. Aris-
torenus sayeth, that whan Pithagoras
whiche came to visite him, demaunded
howe hee did, that he putting his finger
out at the doore, saied: beholde thy selfe,
which aunswere afterward among lear-
ned men became a bywoord. He wrot an
Epistle to Thales, wherin he prophecied
of his owne death, sayeng that he swar-
med full of lice, and that he had a feuer: &
when any of his frendes axed howe hee

did

did, hee ſhewed thē his lowſy finger out through the doze, and deſired them that the nert daye after they ſhoulde come to his buriall.

¶ Of Plato. cha. xxxix

PLato the ſōne of Ariſton & Periander, of Solons kinred, was bozne at Athens, in the yere and day that Appollo was bozne, as witneſſeth Apollodozus. Which was in the. lxxviii. Olimpiade, and died being lxxxiii. yeres old. It is ſaid that whan he was bozne, there came a ſwarm of Bees and byued in his mouth, which Socrates interpzeted to be a ſigne of his great eloquence. He was a goodly man of parſon as ſaieth Alexander, and was therefoze called Plato, which ſome ſaye was foz his eloquence, and ſome foz his great fozehed. Hee exerciſed himſelfe in hys youth, in wzaſtling, and ſuch like feates and gaue his mynd alſo to painting, and to wzite Poeſies, Metres, and Tragedies. He had a ſmall voice & an eloquent tonge. Socrates dzemed that a ſwanne let fall an egge, which hatched in his lap, and when it was fethered it flewe vp on high, and ſong exceding ſweete ſonges:

and

and the nert daye when Platoes father brought him to schole to Socrates: (q he) this is the swanne that I dremed of: and whan he had learned much, & should come before Dionise to a schoole game, wherin learned men shoulde shew their goodlye Meeter, and pithye writinges, wherein who that excelled had a greate rewarde when hee had harde Socrates declare his, Plato flonge his owne into the fier, sayeng: O fyer, Plato hath nede of thy helpe. And whan Socrates was deade, hee went into Itali, to Philelau, whiche was of Pithagoras sect. From thence hee went into Egypte, to here the priestes and the prophetes: where being sore sicke, hee was healed by one of the priestes, with sea water, by reason whereof, he saide: The sea ebbeth and floweth al maner diseases. Hee sayde more ouer, that all the Egiptians were phisitions. He determined also to goe to the Magicians, but by meanes of the warres y were in Asia, he chaunged his purpose, and retourned to Athens, where he abode, and wrote many goodly workes, and drewe together, Heraclitus, Pithagoras, and Socrates reasons. And in sencible thinges, he preferred Heraclitus: & in thynges that ptained to intelligence, he tooke

Pi-

Pithagoras parte, and in ciuill matters and Morall Philosophye, hee esteemed most his maister Socrates. And dreiwe these three parts of Philosophy into one bodye. Satyrus sayeth that hee gaue an hundred pounde to Philolaum, for three of Pithagoras bookes. Hee sailed thrise into Sicill to see the countrey: whereas Dionisius the tyraunt, Hermocrates sonne, compelled him to talke with him, and when Plato in hys communication sayde that a tyraunt ought not to dooe that whiche was for his owne profit, excepte hee excelled in vertue, the tyraunt beinge angry therewithall, sayde: Thy wordes sauour of old pole dotrels tales. And thyne also (quod Plato) of a yonge tirant. For whiche this tyraunt woulde haue slaine hym, but was entreated otherwise, and commaunded hym to bee solde. And by chaunce there was one Anniceri, a Cireniake, whiche gaue thirtye pounde for hym, and sent him to Athens amongest his frendes, whiche incontinent sent him his money againe, whiche he in no wise woulde receiue, allegynge that other men were as worthy to care for Plato as they. And when the tyrant hearde how Plato had spedde, and was in hys countrey agayne, hee wrote vnto

hym

him, prayng him not to speake or write euil of him: to whiche requeste, Plato wrote againe that he had not so much ydle tyme, as once to remember him.

Some saye whan the capitaine Cabria which was gilty of death, fled, ỹ he (whē none els of ỹ citie durst, went with him. And when Crobilus a scoffer sawe hym enter into the castel with him, he rayled on him sayeng: thou goest to helpe another, as thoughe thou knewest not that we alredy owe thee Socrates poison. To whom Plato sayed: whan I warred for my countrey, he suffred peril wyth me: wherfore nowe for frinships sake, I wyl doe as muche for him. To one which because he reproued him for playeng at dice saide: thou chidest for a small matter: in deede (quod he) the thing is smal, but the customable vse therof is no small thing. To one of his boyes which had displesed him, her saide: if I were not angrye, I would trimme the. To one of his seruātes which had don amisse, excused hym sayeng it was my destenye, I coulde doe none otherwise, he said: excuse thy self no more than, for it is thy destiny also to be punished. He died in the scholes as some say, being broken in ỹ middes, and was buried in Athens. His notable sentences

shal

ſhal be added in their places.

¶ Of Plutarche. cha.xl.

PLutarche the Philoſopher, was a mā of a wōderful wit, wel brought vp in his youthe, well inſtructed in maners, & wel furniſhed in all kindz of lerning: which growing vp as wel in vertue & lerning, as in body & yeres, was choſen, & that worthely, to bee ỹ inſtructer of the Emperour Traian, whome he ſo wel inſtructed, ỹ his glozy therby was greatly augmented, as it is ſaide in Polycrato, the fifth booke. He was faithfull in his ſayenges, & eloquent in his wozds and verye diligent and ware in hys maners, of a chaſt lyfe and good conuerſacion. He gaue his mynde much to inſtruct and teache other, and wzote manye bookes: of whyche one intituled, the educacion of youthe: whyche wee haue in the Engliſhe tong, (drawen therinto by the excellent and famous knight Sir Thomas Eliot, whoſe good zeale and loue both to further good lerning, and to pzofit his countrey, appeareth as wel thers by, as by other many wozkes, which he hath pained himſelfe, to bzinge into our language) ſhewth wel his good affeccō that

that he had to the common weale. Hee wrote another booke, called the institucion of Traiane: In which he setteth out the office of a prince, and what he ought to bee, so excellently, as no man can amend it. He wrote also another booke, entitled Archigrammatum, wherin hee teacheth rulers & officers how to gouern themselues, w̄ diuers other thinges, among whiche the letter that he wrote to Traiā what time he was created Emperour, is worthy to be remembred, in the end whereof hee saithe thus. Thou shalt rule al thinges euen as thou wouldest, if thou goe not from thy selfe: & if thou dispose al thy woorkes to vertue, al things shal prosper with thee. And as touching ỹ gouernaunce of thy common weale, I haue taught the therin already, which if thou folow, thou shalt folow me thy maister Plutarche, as an example of good liuing: but if thou do otherwise, than shal this my letter be my witnes, ỹ I gaue the neither coūsel, neither anye example therunto. When he was aged, he died & was buried honorably, his goodlye prouerbes, adagts, parables, & semblables shal folow in their places.

Of Phocion. cha. xli.

Pho-

Phocion was disciple to Plato and Democrates. He was one of ỹ chief gouernours of the citie of Athens: A man of such wonderful grauitys and constancy, that he was not lyghtlye seene to change his countenance, either to laughe or to mourne nor to haue hys handes out of his habite, except i warre, & whan he was in the countrey: He wēt alwaies barefooted except it were in the colde winter, whereof there was no better token, then to see Phocion goe shod. His speach was short, graue, vehement, and full of quick sentences: And therfore the most eloquent Orator Demosthenes called him the hatchet that did cutt of his wordes. He alwaies kept himselfe in pouertie and base estate. Yee refused infinite treasure sent vnto hym by Alexander, and although he had ben the generall Capitaine of the Athenienses in sundry warres, and honorably atchyued his enterprises: yet was he best contented to lyue poorely. Finally, euen of hys owne vnkinde countrey man, he was condempned to deathe, whereunto hee went wyth the same countenaunce that hee had in authority.

¶ Of

¶ Of Phillippe . cha. xlii

PHyllippe a king of Macedony sõne of Amintas, father of greate Alexander, he was from his childhode, a prince of excellent witte and power of whome this notable thing folowing is to be remembred. After he had vanquished the Athenienses at Cheronea, hee began to reioyce of his felicitie. But to thentent that he therfore should not be more prone to iniuries towards his subiectes, nor to haue indignacion at them whome he had vanquished, he then and euer after caused a childe to come to his chamber doore in the morninge, and to cry vnto him with a loud voice. Phillip, thou art a man mortal whiche he obserued so constantly, that he neuer went out of his chamber, or receiued any counsayllours or suitours, til the child had thrise spoken these woords. Notwithstanding he was a Painime.

¶ Of Plinie the seconde. cha. xliii

PLinie the second was famous. And a man of great vertue and excellent learning (as also the other Plinie) he

he wrate to Traian of the perſecucion of Chriſtiãs: certifyinge him, ỹ there were many thouſands of thẽ put to death: of ỹ which none did any thing contrary to ỹ Romain lawes, worthy perſecucion, ſaying ỹ they vſed to gather thẽſelues together in ỹ morning before day, & ſynge Pſalmes to a certain god, whome they worſhipped, called Chriſte: In all other their ordinaunces verye vpryght godlye and honeſt. Wherefore the perſecucion, by commaundemẽt of themperour was greatly diminiſhed. He wrote (as it ys ſuppoſed the moſt excellent worke, called the hiſtory of nature. He liued in the daies of themperour Traian, and dyed in ỹ yere after Chriſtes Incarnaciõ. 110

Of Plautus. cap. xliii.

PLautus was a righte worthye and excellent poet, borne in Umbria in the countreye of Italye. Hee hadde greate felicitie & pleaſure, to ſpend hys tyme in makynge and ſettinge forth Comedies. And when he hadde ſpẽt all hys ſubſtaunce on players garments and thereby brought to extreme pouerty hee was faine for his lyuynge to ſerue a baker in tournynge a querne or handmil

When he was vacant from his labour, he would write moſt eloquent and plea ſant Comedies: wherin he was reputed ſo excellent that Cupius Strabo ſayd of him. He doubted not but that the Muſes wouldc ſpeake as Plautus did write, yf they ſhould ſpeake latine. He was in ỳ time of Cato Cenſorius.

¶ Of Pittacus Mitteleneus. Cap. xlv.

Pittacus Miteleneus was a notable and excellent man. He was one of the. vij. wiſe men of Grece. In hys tyme he did excelal men, both in lernyng and martial feates. He was alſo of the citie of Mittilene.

¶ Of Pyrrhus. Cap. xlvi.

Pirrhus kynge of Epyre was a baliaunt and fierce warrioure, ſterne of countenaunce and a man terrible to beholde. He ſeemed to bee framed and naturallye enclined to martiall prowelle. Hee was enduced by a doubtefull aunſwere of Appollo to ayde the Tarentines againſte the Romaines, whome he ouerthrewe in twoo greate battailes: but

but with suche losse of his owne Cappytaines, frendes, and souldioures, that hee sayde: If we ouercome the Romaynes once agayne, we shalbee vtterlye vndone. Wherefore greatelye marueiling at the manhoode and vertue of the Romaines, he said with a loude voice to his frendes: O howe easy were it for mee to subdue the whole worlde, eyther to my selfe by thayde of Romaine souldioures: or to the Romaines, if I were their king He was receiued of the Macedonias for their kinges. vij. monethes. He warred against Demetrius kynge of Asia, vnto whome he gaue a greate ouerthrowe, he raigned before Christ, 288.

Of Pacuuius. Cap. xlvii.

PAcuuius, was a famouse and excelente wryghter of tragedyes, borne at Brundusium in Calabria: hee was sister sonne of Ennius the poet: hee ys commended of Quintilian for the grauytye of hys sentences, the ponderousenes of hys woordes, and the aucthorytie of the personages, whyche are in hys tragedies and Comedies. And that this stile semeth somewhat rude, is to be ascribed to the time, and not to hys

saute. Hee liued vntyll the age of. 90. yeares.

Of Pompeius. Cap. xlviii.

POmpeius, called magnus for his incõparable victories (whose father was called Pompeius Strabo) hauing so good a grace in hys visage, that from his childhode he moued the people of Rome most entierly to fauour him, for his singuler beneuolence continence of liuing, martial experyence and knowledge, pleasauntnes of speache, fidelitie of manners, and easyneese in speaking to. Hee neuer requyred anye thing without shamefastenes, nor graunted any thing but with a glad coũtenaunce. In his visage appeared alwaies both nobilite and gentlenes: so ỹ in his flouryshing youthe: there shined in him maners both princelye & reuerende. He was of a liuely, stoute, and noble corage. He fortunately preuailed, & had comonly good successe in al hys enterpryses. He greatly tryũphed for his victoryes in Affrike being almost but a childe. He vanquished the valiãt captaine Sertorius: a man at that time most famouse in prowesse. He vanquished also Mithry-

dates

dates the great kynge of Ponthus. And where a great number of the concubines of Withridates, women of excellent beauty, wer taken and brought vnto him, he would not company with any of thē, but sent them to their frēds. He subdued Armenia, Capadocia, Paphlagonia, Medea, Scilicia, Mesopotamia, and sundrye other Realmes, He broughte into Roome (by reason of hys great triūphes and victories) innumerable treasure of golde & siluer. He afterwarde tooke to wife Julia, the daughter of Julius Ceasar, which liued not long. And when the amitie betwene Pompeye & Ceasar decreased, he was at ỹ last bye Ceasar vanquished, who priuelye fled by sea into Egipte: where vnder the safe conducte of kynge Ptholomeus, he was slayne in a boate, his hed beyng stricken of, & hys bodye cast on the stronde, where it was poorelye buryed, when hee hadde liued three score yeares and aboue, and frō hys youthe in most high honour, wealth and prosperite: on whom it did seme that fortune had powred all her treasoures most prodigallye.

¶ Of Quintilian. Cap. xlix.

Quintilian in his tyme was a wooꝛthy and famous man. And beynge a perfecte Rethoꝛician, taughte Rethoꝛike in Roome: And receiued hys ſalarye and ſtypende oute of thempeꝛours Eſcheker. He flooꝛiſhed in the time of the man Ignatius, who gouerned the congregaciō of chꝛiſtians at Antioche.

Of Solon Salaminus. cap. l.

Like as ther is among wꝛyters great variance (as I ſayd beforꝛe about the firſt philoſopher, euen ſo is there greate contencion, whyche were the .vij. ſages: but as theyr varyaunce makethe doubtefull whyche were the perſons, ſo theire whole conſēt aſſureth that ther were ſuche. And foꝛ be cauſe we entēd, not ſo much to ſhewe the perſons & names, as their good doctrine, therfoꝛe it ſhalbe ſufficient that a wyſe & approoued philoſopher hath ſayde ſuche thinges as to thē are attributed: yet as foꝛ good cauſes, I haue alowed Socrates foꝛ ỹ firſt moꝛal philoſopher, after Laertius mind, ſo doce I beſt allow Laertius iudgemēt in thys matter, whych ſayth that theſe wer they: Thales, Solō, Peryander,

rſander, Cleobulus, Thilon, Byas, and Pyttachus. Of whō although Periāder wer a tirāt, yet becauſe that for hys good doctrine he hath of the learned long time bern alowed, therefore ſhall hee enioye that forme, whiche they haue all geuen him. Of Thales ye haue hearde al redye, after whom Solon is nerte, whiche was the ſonne of Eriſtides, and was borne in Salamina, and therof was called Salaminus. He gaue manye good lawes and dydde many noble deedes, woorthye to be remembred: Among which thys is very notable: After that the Athenians and Megarences, had made great warre and ſore ſlaughter betwene thē, to haue hadde the ſeigniory of his countrey Salamina, and were both ſore wered with warres, theye made a lawe at Athens, that no man payne of hys head, ſhoulde ſpeake or perſwade oughte to challenge the Iland anye more. Than Solon beeynge troubled and thoughtefull for hys countrey, fearing leſt with holding hys peace, he ſhoulde doo ſmalle good to the common weale: and agayn if he ſhoulde ſpeake, it ſhould be for his hurt, ſodainly feined himſelf madde, thinking therbye, not onely to ſpeake, but alſo to do ſuche thinges as wer forbydden. And diſguy-

ſing himſelf, he ranne abrode among the bartles people, & there in the maner of a cryer, he perſwaded ỹ people that whiche was forbidden, and ſtyrred vp their myndes ſo much, that incontinēt they began warre, to obteyne the Ilande, and ſo at laſt they gote it. He perſwaded them alſo to chalēge Cherſoneſum a citie in Thrací, affirming ỹ it was theire righte. And by this means ſo wan the peoples loue, that they gladly woulde haue made him ruler: but as ſayth Socrates, hee had a neighboure called Piſyſtratus, whyche craftyerouſly endeuoured to hurte hym: wherof as ſone as he had knowledge, he armed himſelfe, & went into the ſtrete, & when he had calleda great companye about him, he diſcouered Piſiſtratus treſon, and not only that, but ſayd alſo that he was ready to amende it, & woulde be glad to fighte for his libertie, ſaying: Ye men of Athenes, I am wyſer then ſome, and valianter then other ſome: I am wiſer then thoſe that marke not Pyſiſtratus: & I am valianter then thoſe whiche know him, and dare not for feare ſhewe what he is. But the Senate that tooke Piſiſtratus part, ſaide he was madde: & whan he ſawe he could haue no redreſſe, he layd downe his harnes before them, &

ſayde

ſayd: O countrey, I haue alwayes holpe thee both with woord and dede: And the ſayled into Cipres, and there met wyth Creſus, who demaunding of him whom he thought happy, he ſaid: Thelus of Athenes, and Byto, and ſuch other, which al men ſpake of. Another time whã Creſus had garniſhed himſelf rychly, & was ſette in his high throne: he aſked him yf euer he had ſeen a more gorgeous ſighte (yea quod he) both capons feſantes, and Pecockes, for their goodlye coloures are natural. From Creſus he went into Cilicia, and there builded a cytie, and after his own name called it Solos. He made many good lawes for ſuch as wer warriers: For if any had got victory, he ſhould haue a great reward for his laboure: and ſuch as wer ſlayn, had their wife & children found of the common purſe euer after. He made a lawe, that no executoure ſhould dwel with any orphanes mother nor that any ſhould be executor to whõ after the heirs death, his goodes ſhal belonge. And that no ringe or ſeale maker ſhoulde kepe the print of anye olde ſeale And that whoſoeuer had put out a mans eye, ſhal loſe both his own for it. And that whoſoeuer toke oughte ẏ was not his owne, ſhoulde dye for it. And that yf

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any gouernoure wer found dronken, to dye for it. And that no man shoulde geue any dowry with his daughter: with many mo good lawes. Whē he was demaūded why he made no law against such as killed their father or mother: He aunswered, because it is a desperate mischefe. Being demaūded how men might best kepe them frō breaking the law: he said, if such as haue no wrong, be as sory and careful as those ỹ are wrōged. He would say to ryche men: Aboundaunce groweth from riches, & disdain out of aboundance He wrote manye bookes, both of verses, lawes, & other matters, beesydes manye goodly epistles. He florished in ỹ. xlvi. Olimpyade, & was prince of Athens ỹ. iii. yere, which was from the worldes creacion. 4605. yeres: he lived. lxxx. yeres, & dyed in Cipres, commaunding hys seruauntes to carye his bones to Salomina, and there being made in poulder, to sowe them aboute the citie. Dyoscorides writeth, that when he was asked why he wept for his sonnes death, sythe it profited him nothing: He aūswered: euen for this cause I wepe, because I can profyte him nothing. Thus much of hys lawes and aunsweres: the reste of his sayinges, shalbe spoken of in their places.

Of

¶ Of Socrates. cap. li.

SOcrates (as ſayth Plato) the ſonne of Sophroniſcus, a Lapidarye, and hys mother Phenareta a mydwyfe, was borne at Athens: a man of a woonderfull wytte, and as ſome ſay was an hearer of Anaragozas and of Damon. But Durys ſayeth that he was a ſeruaunte, and that hee graued in ſtone and that the Gracie, three goodlye ymages, were of hys caruynge: wherefore Tymon calleth hym a caruer of ſtones, and a vayne Greke poet, and a ſubtyll Oratoure. For in hys orations, he was ſharpe & prompt, & was therfore forbidde to teache it, by .30. tyrantes, as ſayth Xenophon. But (as ſayth Fauorinus) he with his diſciple Eſchines, opened the fieldes of ỹ oratory craft. He gote monye to find himſelf withal, by his hãdy work frõ whiche Crito deliuered him, becauſe of his wiſedom, and became his ſcholer, as Byzancius ſaith. But after that Socrates perceiued ỹ ther was no fruite in the ſpeculacion of naturall philoſophye, and that it was not greatly neceſſary to ỹ outward maners of liuing, he brought in the kinde called Ethike, that is moral philoſophy, and taught it dayly bothe in

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the ſhoppes and ſtretes, and exhorted the people chiefelye to learne thoſe thinges, which ſhould inſtructe them in maners, which were nedefull to be vſed in theire houſes. He vſed ſometyme, thorough ye hemēcy of his cōmunicatiō, to ſhake his hand, & ſtyre his finger, yea & to plucke himſelfe by the here alſo, and was therefore mocked of many, which hee ſuffered pacientlye. And was ſo pacient, that whā one had ſpurned him, he ſuffered hym: & being aſked why hee ſtroke not agayne, he aſked if an Aſſe had kicked hym, if he ſhould kicke agayne. When Euripides had geuen him a worke of Heraclitus to reade, & aſked him what he thought by it he aunſwered: ſuch thinges as I vnderſtand are verye miſtical. and ſo I thynke thoſe be which I vnderſtande not: But ſurely they lack ſome Appollo to expoūd them. He tooke great care in the exercyſe of hys bodye, and he was of a comely behaueour: he was alſo a good warrier, for when Xenophon was in the warre fallē from his horſe, he caught him and ſaued him. Another time when ỹ Athenienſes fled al away haſtelye, he himſelfe wente leiſurly alone, looking back oftentymes priuely, & watching to reuenge hym, yf any man with his ſwearde durſt venter

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to inuade his felowes: he warred alſo by ſea: & when he had valiantly fought and ouercom his enemies, he gaue willingly the victory to Alcibiades, whom (ſay the Ariſtippus) he loued greatly. He was of a conſtant mind, & of inuincible reaſon, and exceding carefull for the common weale he was alſo thriftis and continēt. When Alcibiades woulde haue geeuen him much time & ſaude to builde him an houſe, he ſayde: if I lacked ſhoes, & thou wouldſt geue me ā whole hide to make me a payre, ſhould I not be mocked yf I tooke it? When he beheld many times ỳ multitude of thinges that were ſolde, he would ſay: Good lorde, ſo many things ther be that I nede not. He woulde saye cōmonly, that golde, ſilke, & purple, and other ſuch things, were more mete to ſet furth tragedies, thā neceſſary to be vſed, He liued ſo ſparely & temperately, ỳ many times when ther wer plages in Athenes, he onelye his ſelfe alone was neuer ſicke. Ariſtotle ſayth ỳ he hadde two wyues, the firſt Xantippe, of whom he begat Lamprocles: & the other Pirtone, Ariſtides daughter, whō he toke without any dowry, of whom he begatte Sophroniſcus, and Menerenus. Satirus & Hieronimus Rhodius ſay, that he hadde bothe

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at once. For the Atheniences being conſumed with warres, and morein of people, to augment the citye, decreed that euery man ſhoulde haue two wiues: the one a citezen, & the other what he would to beget children of bothe: whiche lawe Socrates obeyed. He deſpyſed greatlye ſuche as were proude and hygh mynded, & wrãglers. He gloried greatly in poore fare. And ſayd that ſuche were moſt lyke vnto God, as lacked feweſt thinges. He hadde a great gifte both in perſwadinge and alſo in diſſwading. For he (as layth Xenophõ) perſwaded a yong man which was mercileſſe and cruell agaynſte hys mother, to reuerence her: hee dyſſwaded alſo Platoes brother, whiche was deſyrous to haue come into ỹ commõ weale, & cauſed him to leaue of, becauſe he was rude and ignorant in thinges. Being alked what was ỹ honour of yong mẽ, he ãſwered: to attẽpt nothing to much. To him ỹ aſked him whether it were better to mary or no: he ſaid: which ſoeuer thou does, it ſhal repent thee. He would ſaye ỹ he wondred much at menne which with greate diligẽce, endeuoured to carue and make ſtones like men, and tooke ſo litle hede to themſelues, that they both ſemed & wer like vnto ſtones. He exhorted yõg

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men to beholde themſelues ofte in a loo king glaſſe, to the entẽt that if they wer beautifull and wel fourmed, they ſhould doo ſuch things as becomed their ſhape: but and if theye were ill fauoured, that they ſhould with learning and good ma-ners hyde theire deformytie. When he on a time hadde bidden many rych men to diner, & his wife Xantippe was aſha-med of the ſmall preparance ý hee made, he ſaide: be content wife, for if oure geaſ-tes be ſober and honeſt mẽ, they wil not deſpiſe this chere: and agayne if theye be ryotous & intemperate, we ſhalbee ſure they ſhal not ſurfet. He ſaid ſome liued ý they might eate: but he did eate, that he might liue. Being on a time reuiled, and aſked why he ſpake nothinge: becauſe (q he) which he ſpeaketh, perteyneth not to me. O ý men could now adayes ſo take ſuch matters. Another time whẽ it was told him that one had ſpoke euil by hym he ſaid: he hath not learned as yet to ſay well. Whã Alcibiades told him he could not ſuffer the frowardnes and ſkoldyng of Xantippe, as he did: nc (quod he) but I can, I am ſo vſed therwithe: cãſt not thou at home ſuffer thy gaggeling geeſe? Yes (quod Alcibiades) for they lay me egges mary (q Socrates) and ſo doth Xantippe

bꝛing me foꝛth childꝛen. On a time whē his wife in ẏ opē ſtrete plucked his cloke frō of his backe: & ſome of hys acquayntaunce counſayled hym toe haue ſtrooke her therefoꝛe, hee ſayde: yea ſyꝛs ye ſaye wel, that while we wer bꝛawling & fighting together, euery one of you myghte crye now to it Socrates: Cya, wel ſayde Xantippe, the wittieſt of the twayn. He counſayled that menne ſhoulde ſo goe to their wiues, as hoꝛſemen dooe to theyꝛe fierce hoꝛſes. Withe a pꝛeaty ſimilitude he coloured hys pacyence, ſayinge: lyke as an hoꝛſe beyng bꝛoken of an hoꝛſe keper, ſuffereth euer after any man to ryde vppon hym: ſo I by vſe of Xantippe can ſuffer al other folke. Finallye, he daylye ſaying & doinge ſuch thinges, was pꝛayſed of Appollo to be the wiſeſt man that lined. At which diuers being diſpleaſed, and becauſe that he pꝛoued ſome which thought themſelues very wiſe mē, to be very fooles: they not contente, conſpyred againſte him, and accuſed him, ſayinge: Socrates bꝛeakethe the lawes of the cytie which haue been geuen of our elders, ſuppoſinge that there are noe Goddes, and bꝛyngyng in other newe ſpyrytes: (Foꝛ Socrates helde opinion that there was but one God, whiche was without

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beginning and ending, which had made and gouerned all thinges, and that the ſoule of man was immortall, and that euery man had ii. ſpirits aſſigned him by god, which he called *Demones*, of which he ſaid the one ſhewed him thinges to cõe, and therefore he deſpiſed theire goddes, and would not woorſhip them: & againſte right and law he corrupteth our youth: wherfore let him dye. Whē this was put vp againſte him, Liſias a Philoſopher wrote an Apology for hym, which whan he read, he ſaid: Liſias, ỹ oration is good and excellent, but ſurelye it is nothynge mete for me (for why it was more iudiciall than ſhoulde ſeeme meete for a philopher:) and whan Liſias demaunded of hym ſyth it was good, whye it was not mete for him, hee ſaide: Garmentes and ſhooes may be both good and faire, & yet vnfit for me. But while hee was iudged it is ſaide that Plato ſtoode vp in his defence and could not be ſuffred. And ſo he was condēned by lxxx. iudges, & caſt into priſon. For whome the prince of Athens was very ſory, but ỹ ſentence whiche the iudges had geuen vpō him, which was ỹ he ſhould drink poiſon, could not bee reuoked. The king had a ſhippe fraight w ſacrifices whiche he offered to his idols,

which then was abrode, & hee would neuer geue anye sentence vppō anye mans death, before it came to Athens. Wherfore one of Socrates frindes called Inclites, coūselled him to geue a certein sūme of money to the kepers, to let him scape away secretely, & so to goe to Roome, but Socrates said he had not so much. Then saide Inclites: I and thy frindes haue so much, which we wil gladli geue to saue thy lyfe, if thou wilt. To which Socrates answered: I thank you & my frends, but sith this cittye wherein I must suffer my death, is ȳ natural place of my birth I had rather dye here then elles where: for if I dye here in my countrey without deseruing, only because I reproue their wickednes, & their worshipping of vain goods, and woulde haue them worship ȳ true god: if these men of myne owne nacion persecute me for saying and maintaining truth, euen so wil strangers where soeuer I become: For I will neuer spare to say ȳ truth. And surely strāgers wold haue lesse mercy on me then myne owne contrey folkes. Being thus minded, he cōtinued stil in prisō, teching his scolers which resorted to him, many things both of the composicion of elements, & also of the soule: but woulde write nothing: for

he ſaid ꝑ wiſdome ought to be wꝛitte in mens heartes, & not in beaſtes ſkinnes: neuertheleſſe his diſciple Plato wꝛote welny all that he taught. A little beſoꝛe he ſhould be put to death, he deſired that hee might bathe himſelfe, and ſaye hys oꝛations: whiche hee did, and called hys wife and chilozen, and gaue them good inſtruccion. And when he went towards the place where he ſhould finiſh his life, his wife went after him cryinge: Alas my huſband dyeth giltleſſe, to whom he ſaide: whye woman, wouldeſt thou haue me dye otherwiſe? and ſent her awaye. So when the cup of poiſon was deliuered him to dꝛinke, hys frendes beganne to wepe, wherfoꝛe hee blamed them, ſaying: I ſent away ꝑ women becauſe they ſhould not doe as you doe. Then Polliboꝛus pꝛoffered him a pꝛecious garmente to dye in, to whō he ſaid: hath not mine owen coate ſerued me to liue in? why thā may it not alwel ſerue me to die in? And than after hee had commended his ſoule to god, he dꝛanke the confection. And as hee was in trauayle of deathe, one of hys diſciples ſaide: O Socrates well of wiſdome, yet teach vs ſum what whyle thy ſpeche laſteth: to whom he aunſwered: I can teach you none otherwiſe nowe dy-

ing, than I taught you in my lyfe tyme. Thus finished he his moſt godly life, being. lxx. yeres olde. His goodly ſayenges ſhalbe ſpoken of in their places.

Of Seneca. cha. lii.

SEneca the Philoſopher, an excellent wel learned manne, was borne in Cordubа, and therefore called Cordubencis. He was diſciple to Stratus the Stoike, & was Lucane the poets countreyman. He florysshed at Roome, in the tyme of the Emperour & tirant Nero, whome he taught in his youthe, in learninge and maners, which afterwardes was cauſe of hys deathe. In the time of this Seneca Peter & Paule came to Rome & preched there. And whan many of Nero themperours houſe gathered together to hear Paule, Seneca among the reſt, was ſo familiar with him, and delited ſo muche to heare the diuine ſcience, and wiſdome whiche he ſawe in him, that it grieued him to be ſeperate at anye tyme from his communication: in ſomuch that whan he might not talke with him mouth to mouth, he vſed communication by letters oft ſent betwene them. He read alſo the writinges and doctrines of Paule, before the Emperour

rour Nero, and gote him the loue and fa uour of euery bodye. Insomuche that the Senate wondred muche at Paule. This Seneca was a man of a verye chaste lyfe, and so good, that Saint Ytcrome nombreth him in his bederolle of saincte, prouoked thereto by his Epistles, which are intitled, Seneca to Paule, & Paule to Seneca. After hee liued into a meane age, hee was slaine of Nero the tiraunt, twoe years before Peter and Paule suffered theire glorious martirdome. For Nero on a day beholdinge him, and calling to mynde how he when he was his maister, did beate him, hee conceiued hatred against him, and beinge desirous to reuenge him selfe, & to put him to death gaue him lycence to choose what kynde of death, hee woulde: wherefore Seneca seyng that his tirannie coulde not be appeased, and supposinge that to dye in a baine was the easiest kynde of death, desired to be let bludde in the baines of his armes, and so dyed: which death as some thinke was foreshewed in his name, Seneca: that is to saye, *se necans* which signyfyeth in Englishe a killer of him selfe. He wrote in his lyfe tyme many goodly bookes, out of the which shalbee pyked some of the moste pithy sentences, bothe

of precepte and counsailes, and also of Prouerbes, Adages, Parables and Semblables, which in theire places hereafter shall solowe.

¶ Of Sigismunde Emperour. cha. liii.

SIgismund was the sone of Charles the fourth, king of Boheme, and of Hungarye. He was ordeined Emperour. Hee was a prudent, wittye, learned, and noble prince. In persone & countenaunce of suche maiestie, as was comelye & meete onelye in a greate Monarche & ruler of ỹ world. But in warre & deedes of armes, unfortunable: for hee was oftentimes overthrowen and chased of the Turkes, and other enemies And for that he was king of Boheme, he had it by succession after the death of his brother Wincesslaus. Hee reigned xxvii. yeres, and departed this life.

¶ Of Thales Milesius. cha. liiii.

THales (as sayethe Herodotus, Democritus and Durys) hadde to hys father a noble manne, called Examius, and to his mother

ther Cleobulyna, of the ſtocke of Cadmus and Agenor: and was borne (ſaith Plato) vnder Damaſius Prince of Athens, and is the firſt that euer was called a Sage, or wiſe man. He floriſhed at Miletum what time Oſeas was Iudge in Iſraell, and Romulus Emperour of Roome: what time Sennacherib kinge of the Chaldes ſent the aſſirians to inhabite Iewrie, which after the counting of Euſebius, was the. 4550. yeare from the creation of the world. This Thales was very well learned both in Aſtronomy and Phiſicke, and wrote many goodly workes, and was a citezen of Miletū, as Phalerius writeth, and was come of a noble linage: who after hee had diſpatched his buſines belonging to the commen weale, gaue himſelfe to the ſearchinge out of natural cauſes. And ſurely he was a profitable coūſailer to the common weale. For whan as Creſus demaunded to haue had of his ſelowes, hee would not grant to it, which afterward whan Cirus had gotten ỹ victory, was cauſe of ſauinge their citie. Heraclydes ſaith that hee liued ſolitarilye, but ſome ſay he toke a wife, and had a child called Cidiſius, but other ſay, ỹ he lyued chaſte al his life long: & when it was aſked him

why he would not geat childzen, he aun
swered, because he woulde not be bound
to loue them. Whan his mother cryed
on him continuallye to take a wife, hee
would saye hee was to yonge: and after-
warde whan his youth was past, and his
mother still importunate, he would saye
it was out of season, and to late.

He would say alwaies he was bounde
to thanke fortune, but for three causes,
chiefly, first because hee had reason, and
was not a beast: secõdly because he was
a man, and not a woman: thyrdlye be-
cause hee was borne a Grecian and no
Barbarian. He saide there was no diffe-
rence betwene death and life, and being
ared therefore why he died not, because
(quod he) I should thã make a differẽce.
Whẽ he was asked whether god know
mens euill woorkes. Yea (q he) & theire
thoughtes too. To an aduoutrer that as
ked him whether hee might sweare that
he was no aduoutrer, hee said: Periurye
is not worse then aduowtrye. Whan he
was asked what thing was hardest? He
aunswered: a man to knowe himselfe: &
what was easiest? He said to admon-
ther: what was swetest? For a manne
(saith he) to vse ẏ he hath: what is God?
That ẏ lacketh beginning and end. And

When

when he was asked what was ỹ most difficill & seldest seene thing? He aũswered an olde Tirant. A selde seene thinge in deede, for God either taketh them away before they be olde, or els ere theire olde age changeth their hearts. Beynge demaunded howe a man might best suffer aduersitie? To see (said hee) his enemyes in worse plight than himselfe. It was ared him how we might liue best & most righteously? to which he aunswered, In fleinge those thinges our selues, whiche we reproue in other. Beinge ared who was happy, he said: he that hath his bode ỹ health is fortunate in riches, not of a vaine mynde, but lerned. These are part of his witty aunswers, his preceptes, prouerbes and semblables shalbee spoken of in their places.

This Thales as witnesseth Appollydorus, lyued. lxxbiii. yeares. Socrates sayeth. xc. yēres, and that he dyed in the lviii. Olimpiade, and florished in Tresus time, to whome he promised, that he would cause the riuer Alin, to rũne backwardes against the streame. There were manye more of thys name, as testifyeth Demetrius, Duris, and Dionisius, but this Thales Milesius ỹ sage, being old, and worne in age, dyed of heate & thirst,

whiles

whiles he beheld a triumph. Some saye that as he went forth of his house to beholde the starres, he fell downe sodainlye into a pit, & was therefore mocked of an olde wife that he kept in his house, with this saieng: O Thales, howe thinkest thou to comprehende those thinges that are in heauen, ꝑ canst not see such thinges as are before thine eies?

¶ Of Theopompus. cha. lv.

THeopompus, an Historiographer, after the time of Herodotus and Thucidides. He was also an auncient Poet, and a king of Lacedemonia.

¶ Of Tirtanus otherwise called Theophastus. cha. lvi

THeophrastus Eresius, as saythe Athenodorus, was a fullers sõn and was first an hearer of Leucippus a Citezen of his owne country. Afterwarde whan hee had also bene an hearer of Plato, hee gott him to Aristotle, whose successour hee was in keepinge of his schoole after his departure, vnto Chalcides. Hee was a manne of exceadynge wysdome, and of singuler studye, and Schoolemaister (as saythe Pam-

Pamphila) of Menander the writer of commedies. Hee was a verye frendlye man, and gentle to bee commoned with. Cassander tooke hym to hym, and Ptholomeus sente for hym, hee was so beloued of the Athenians, that whan Agnonides hadde accused hym of heresie, they woulde haue killed hym for his accusacion. There came frō all places to heare him as good as twoo thousande menne, whyche became hys scholers, all whyche not withstandynge, hee was neuer the prouder nor higher mynded, but continuallye one in vertuous humblenesse.

In his tyme Sophocles, Amphiclidas sonne, made a lawe that no Philosopher shoulde keepe schoole vppon paine of his life, without thagremēt and decree both of the Senate, and the people: wherefore he with many moe of the Philosophers, departed for a time. But the yere folowing, whan accordig to their good order, Phylo called Sophocles to the accounte of his doinges, they retourned agayne, and the Athenians abollished that lawe, and fyned the maker thereof in fiue Talentes, and restored to Theophrast the regimente of his Schoole. And whereas before tyme hys name was Tirtanus,

Aristotle

Aristotle named him Theophrast, because of his deuyne and godly vtterance. He vsed oft these notable sayenges. We maye better truste an vnbrydeled horsse, than a disordered woorde. Tyme is the moste precyous expence. He dyed beynge foure score and fiue yeares olde, whan he hadde a whyle taken him selfe to ease, Whan his Scholers before his departure asked if he would commaund them any thing, he said. I haue nothing to say vnto you saue that this life maketh manye thinges seeme sweete throughe the shewe of glory. But wee all dye alsoone as we enter into this life, for nothing is more vaine than desire of glory. But endeuour to bee happye and blessed. And either regarde not the performaunce of this precepte, because the labour thereof is greate: or else diligentlye endeuour to folowe it. For thereby you shall attaine exceadinge greate glorye. Moreouer the vainnesse of this lyfe is greater than the profit. But seing I am not able to counsel you what to dooe, consider you amōg your selues what is best to dooe. As hee thus said, he gaue vp his goost. The Athenians kneling before him after his death worshipped him openly. He wrote many notable woorkes whereof this daye wee

heare

heare but of fewe, ſo many good thinges haue beene loſte through negligence of men & iniury of tyme, he died verye riche as may appere by his teſtament whyche Laertius hath written out at length. With diuers other thinges whiche to auoid ſuperfluite I haue omitted. His vertuous ſayings ſhal follow in their placez.

¶ Of Xenophon. cha. lvii.

XEnophon the ſonne of Gzillus, was borne at Athens, hee was shamefaſt and exceedinge bewtyful. It is ſaid that Socrates met him in a narow lane, and would not let him paſſe till hee had aunſwered him to diuers queſtions: and whan he axed him where men were made good and badde, whereat he ſtayd and could not tell, Socrates ſaide: come with mee, and learne. And ſo he did vntil ſuch time as he went to Cirus, whoſe fauour he obtained and became in great reputacion with him, & wzote al his actes. He had a woman called Philecia which folowed him, by whō he had two childzē. He had much trouble in his life, & was baniſhed, & fledde from place to place, till hee came to Cozinth: where hee had an houſe. And when the

Athe-

Athenienses entended to succour ỹ Lacedemonians, he sent his two sõnes called Diodorus, and Grillus, to Athens, to fight for the Lacedemonians: from which battaile Diodorus returned, wout doing anye great feate: but Grillus fighting manfully among the horsemẽ, died about Mantinia. And when Xenophon (which was doinge sacrifice w hys Crowne on his head,) hearde that his sonne was dead, hee put of his crowne: but when he afterwardes harde that hee dyed fighting valiantly, hee put it on againe, not so sorye for his death, as ioyous for his valiantise. He died at the city Corinthum, as saith Demetrius, being very olde: a man both good & valiant, expert in ryding and hunting, and greatly skilled in marciall affaires, as appeareth by his woorkes. Hee was also religious and much intentiue about sacrifice, and was a folower of Socrates. He wrote. xl bookes entituled euery one by a sundry name: & Thucidides woorkes whiche by negligẽce were lost, he brought to light. And was him selfe so plesant in his style, ỹ he was called ỹ muse of Athens. There were more of this name, of whome thys is the chiefe, whose good saiengs & preceptes heerafter shalbe touched.

¶ Of

Of Xenocrates. cha.lviii.



Enocrates the ſonne of Agathenor, being borne in Calcedonie, was Platoes ſcholer, euen from his youth. He was blunt witted, and ſlow, inſomuche that Plato ſpeaking of him and Ariſtotle, would ſaye that the one hadde neede of the ſpurre, and the other of the bridle. He was graue and earneſt, & dry in his communication. He was much in the ſcholes, and if at anye tyme he went into ỹ towne, boies & foliſh people would crie after him for ỹ nones, to anger him. He was ſo chaſt, that whan men for the nones had hired an harlot to meddle wt him, which lieng with him many nightes couldе not obtaine her purpoſe, ſhee ſayde he was an Image and no manne. When his felowes would caſt into bys bedde Lays, (which at that time was ỹ faireſt ſtrumpet in Athens) when ſhee would entiſe him with her moſte whoriſhe condicions, he would cut his owne membres, becauſe ſhe ſhoulde not ouercome him. Being ſent with other embaſſadours to Philip, whan al the reſt toke rewardes, and banketted with hym, hee would not: Inſomuch, that whan Phy-

lip

lip many times woulde talke with hym, he refused: For whiche cause Philip admitted hym not for an Embassadour. And whē he with the rest of his felowes was returned to Athens, they saide that he went with them in vaine. And when (according to the lawes) he should therefore pay: a forfait, hee counsailed the rulers to take good heede to the common weale, sayeng that Philip with gifftes had corrupted al the other Embassadors but could not make him graunt, by anye maner meanes, which (they hering) esteemed him more than euer they did before. Being sent another tyme to Antipater, to redeme the prisoners which he had taken in battail. Antipater desired hym to dyne with him, which he denieng, saide: I come not to dine & banket, nor to take pleasure with thee, but to redeme my felowes from the sorowes which they suffer with thee. And when Antipater hard the wisedome, & saw the constant mynde of ỹ man, he gentlye entertaininge hym, deliuered his prisoners. When Dionisius in his presence said to Plato, some body shal take from thee thy head, he saide ỹ shal they not, excepte they take away mine first. He liued hollily, & wrote ertea ding many goodly woorkes, & died beig

lxxvii.

lxxvii. yeres olde. His goodly counſailes ſhalbe ſpoken of, in their places.

¶ Of Zeno Eloates. Cap. lix.

ZEno Eloates the ſonne of Piretus, by adoption becãe Parmenides Sonne, he was of body large and tall. And lerned of hys adopted father his philoſophy, wherein he became ſo excellente that as Plato and Ariſtotle ſaithe Yee was the firſte deuiſer of Logicke. Yee was a noble manne bothe in gouerning the common weale, and alſo in teaching of Phyloſophye. There was in his time one called of ſoome, Nearchus, of other Diomede, which vſurped the gouernãce of his countrye, and there accordinge to hys luſts, without reſpect either of lawe or iuſtice vſed all poyntes of Tirannye. Wherfore Zeno with other, conſpiring to put him downe or driue him thence, were preuented of their purpoſe, & Zeno taken. And whan the tirant enquyred of him what confederates and prouiſion of weapon they had, he mindinge to make him afraid, confeſſed that all thoſe whõe the tirant truſted moſte, and toke for his chiefeſt frendes, were of coũſel in hys cõ-

ſpiracy. And when he tolde him certayne things opēly of ſome of them, he fayned that he would ſecretly ſhew him greter matters. And whan the tyrante therfore wente nere him and bowed his heade to him, he with his teeth caught him by the eare, or (as Demetrius ſayth) by the noſe & lefte not his holde til he tare it quite awaye. But when the Tirante the more enſenſed herewithe brought him to the racke, as ſaith Antiſthenes, he wold confeſſe nothing more than what he did at fyrſte. Wherefore as ſaith Hermippus he was by the tyraunt put into a morter of ſtone, and there pounded with a peſtle to force him to bewraye his confederates And whan he was therwith almoſt killed, he cryed out to the people: fye vppon you cowardes that ye can ſuffer a tyrant the diſtruction of your countrey, thus to deale with you. And though nothing els might moue you, my thinks this cruelty which I ſuſtaine of him for my countries ſake and yours, were ſufficiēt. And whan he had ſo ſaide, becauſe he would nōt confeſſe nothing, he bit of his own tong, & ſpat it out in ỹ tormēters face, who therfore killed him as Hermipp⁹ ſaith. But Antiſthenes ſaith that the people moued partly with his wordes, but more with

his

his manhode and greuous tormẽts, fel immedſatly into a rage and with ſtones killed the tirant. He deſpiſed al pompe & glorye, and for iuſtice and truth ſake, all kinde of tormentes, when men rayled at or ſlaundered him, he woulde be angrye: and whan diuers Philoſophers woulde therfore reproue him, he would make his anſwere: If I ſhould not be moued with reproches, then ſhould I not neither delite in prayſes. His other ſayings ſhalbe noted in their places.

¶ The ſumme of all.

In this firſt booke of Philoſophers, I briefly declared.
The right order of their liues, and godly conuerſaciõ,
VVhoſe examples of vertue, ought ioyfully be ẽbraced
And to be folowed of al men, without exception.
Their counſailes are comfortable in euery condicion,
And next the diuin ſcripturs, ther is nothig more tru
Thẽ their godly good doctrine, to trade mẽ in vertue.

THE SECOND Booke Of Theologye Philosophicall

Cap. 1.



Ecause ỹ name of philosophers or hethen mẽ is a thynge very odious too ignorant eares, whoe wyll not onelye suspect, but also despise what soeuer the heathẽ teache, takynge them for infidels and misbeliuers, therfore I thought it good before I came to theire preceptes, to shewe theire opinion concerning religion, that it may be knowẽ what they beleued of god, of thẽselus and of his woorkes, al which they themselues cal Philologie, for no doubte but the common weales wherin they dwelt, had sundry religions and those most vile & shameful, soe worshipping their owne deuises, as Idols or Images of men, beastes, diuils & other things, other som ỹ crea-

creatures themselues, as spirits, Diuels sunne, Mone, Starres, Elementes, Woll, serpents, onions, & other like, & with fod & detestable Ceremonies seruig the with dronkennes, lechery, & sacrifice of al kinds of cattle, and soule, ye murdring childzen men, and women, yea and their own selues to do their gods homage. But these Philosophers of whō I treate, although for feare, obedience, and quiets sake they seamed to do as the common people dyd, yet knewe they by ỹ search of nature, ỹ ther was but one god, & that al their religions were wicked & abhominable. And therfore some of them cried vpon thē, & rather suffred death thē agree to allowe them: as for exāple Socrates. Whose like you haue beefore in folio 153. For as Saint Paule saith, the consideration of the creatures which thei saw, drawe them to confesse there was a creatour, who as by wisedōe and power hee had ordeined al thinges: so by his prouidence and goodnes ordered and preserued thē. They perceaued also that there was in thēselues a reason and minde, which attenied to ỹ knowledge of God, and had power to cōprehende and cōmaunde spirites, which sith they bee immortal their soule muste nedes also be immortal, because it hadde

power ouer mortal thigs. But although they knew god & thẽselues in this wise, yet ouercome wt worldly pleasures, many of thẽ worshipped him not as thei ought, but fel wt ỹ world to Idolatrye, for their bodily cõmodity, folowing ỹ lust & sẽsuality of ỹ flesh. But now of these heathẽ Philosophers (or fare very few) were of ỹ sort, but like true wise & cõstãt mẽ, both knew god, & serued him wt puritye of life, which is his true seruice, whereof what they thought, & what they taught is declared in this boke which I cal their Theology, because it cõcerneth speacialy their doctrin of god, which whẽ it shalbe red & duly cõsidered, I doubt not but ỹ odiousnes of their heathẽ nães shal so litle trouble any mã ỹ their precepts shal ỹ rather be accepted, cõsidering ỹ they be both honest & natural & cõe frõ such mẽ whose heathẽ liues do stai in Theor pfectiõ (I am sory to say it but more sory to se it) our honest pfessiõ ỹ now be or ought to be rptãs

Of God, of his workes, of his mercy & iustice, ca. i

Anaximenes Anaximander Thales Anaxagoras Archelaus Xenophanes Parmenides Melissus Empedocles Democritus Leucippus

THe order of al things ỹ are visible i this world declareth ỹ ther must needs be one principal cause & beginning whiche we cal god: & also ỹ ỹ same order cãnot be wtoute prudence & one perpetual gouernour.

That

That is god which lacketh beginīng & ending: which god being made of none, hath by his own power created al things He only is to be knowē & takē for a god which is not only a Creatour, but also a cōforter a p̄serū a sauiour & a deliuerer. Hermes

God is wōut any body Inuisible & also immortal: whose forme cānot be depīhēded wt̄ ȳ eis of mortall mē, nor yet described by any sensible knowledge. Plato.

God in power, is in al thigs, & in euery part of ȳ world: & by his p̄uidēce, al thigs are p̄serued, gouerned & mooued: & no he him selfe is of none other, eyther mooued or gouerned, but is the first comprehensible mouer. Plato.

God is ȳ p̄incipal & chiefest god aboue al nature: whom al creatures honoure & looke for. Aristotle

The Diuine nature & substance of god suffereth neyther chaunge nor end: for it is both immutable & infinite.

In god nor about god, can be non euil: therefore al euill is farre from god: for al goodnes p̄ceedeth frome hym: and he ys the onelye fountaine and p̄incipall goodnes. Plato.

God as he is almightie: so may he worke in al things after his owne opinion & wil, excepte in iustice.

God is al goodnes al charitie all loue.

Mar. Auk. The God Immortall hathe made all thinges cõmunicable to men mortal, excepte immortalitie: & therfore he is called Immortall, because he neuer dyeth: & we also be called mortall & failinge because we al take an ende.

God thauctor of al goodnes, hath created al good thinges.

Plato. God is carefull for all, as well smalle as greate.

Mar Auk. God is pittiful: for though he geuethe vs pain, yet he kepeth ẏ fault close.

In al thy troubles, cõmit thy self onely & altogether vnto ẏ most high & mightye god: and feare not mẽ that threaten, nor trust men that speake faire, but trust hym ẏ is mercifull, true of hys promise, & able to make his word good.

To looke for no helpe of mã, bringeth ẏ help of god to al thẽ ẏ seeme to be ouer throwne in ẏ eies of the wicked.

Petr Lõbar Onelye god forgeueth & pardonethe vs of our sinnes.

God knowethe & seeth both ẏ deedes & also ẏ thoughtes of al men: from whose knowledge nothing may be hidde.

Diogenes. God presently beholdeth al things.

God knoweth al men: he loueth ẏ Iust, & hateth thẽ ẏ worke wickednes.

No

No mã may escape the iust Iudgement of God. Hermes.

God ys our onely Iudge: who being in heauen faileth not to punishe al them ý abuse his ymage. Alex. Seuer.

As god findeth thee to be when he calleth thee so doth he iudge thee. God is so righteous ý his fierce & cruel chastisemẽts neũ falleth vpõ the earth, but bi our own cruel thrawednes: & our secreat sinnes in such wise awaketh vs ý we acknowledge to haue but due & opẽ Iustice. Phocion. Mar. Aue.

God will rewarde euery manne, according to his woorkes. Hermes

The iust God neuer appeiseth his ires against vniust men, but if the requyrers be verely innocent and meeke: God is so iust, that hee will not giue iust thynges, but by the handes of iust men. Mar Aue.

If ý wouldest obtaine any thing of god frame thy woorkes according to his wil. Diogenes.

Desire nothing of god, saue that which shalbe rightfull, for hee wil graunte nothing vniustly asked. Pithagoras.

Be careful in such thinges, as perteine vnto god. Though god exalt thee in this woorld, be not proude, nor despise any mã therefore, nor think not thye selfe better then another: but remember that god by creacion hath made all men alike. Socrates. Anachar

For

Antisthe. For as muche as al menne) although they be great sinners receiue daily great benefits of god: are therefore muche the more bounde to thank him for his grace and most hartely to aske hym forgeuenes for their sinnes & trespasses.

Socrates. God greatly esteemeth vertuous people though in this world they be litle set by.

A good mā is the similitude of god.

Al the world is the temple of God.

Hermes When thou wilt faste, purge thy soule from filthe, and abstaine from sinne, for god is better pleased therwithe, then wt abstening from meates.

Here folowth seuen thinges to be noted of god. The first is, let neuer mā lene god, for an other man, for feare that god depart frō the miserable mā in his moste gret necessite. The secōd is, ỳ more auaileth to hold vpō ỳ parte of ỳ īmortal god ỳ is in beauē, thē with al ỳ mortal mē in ỳ whole world. The third is ỳ mē should beware to annoy god, for the yze of god doth much more domage, thē ỳ iniquitie of al mē. The fourth is, ỳ god neuer forgetteth a mā at any time, but if God bee forgottē by hī a thousād times. The fifth is ỳ god do lusfer ỳ one should be ỳsecuted by a nother ỳ is euil, or he haue firste ỳsecuted one ỳ is good. The sixt is, if mē

Mat. Aur. will

wil haue god fauourable vnto thē i time of warre, they must first serue hī in time of peace. The seuēth is, ý god as a pitti-ful god sēdeth not to any realm any kide of extreme chastisemēt, but if it be for sōe extreme offēce cōmitted in ý sāe realme. As god is ful of mercy, so is he also a iust god. As wel in aduersite as in prosperity reioice, and thank god.

God supplieth wher our power lacketh. Phocion.

Be mindeful of god, for the remēbrāce of him kepeth mē frō euill.

Like as god surmoūteth al other crea-tures, so the remembraunce of him sur-mounteth al other ymaginacions. Plato.

¶ The summe of all.

God is a substaunce for euer durable.
Eterne, omnipotent merciful and iust,
which guideth al thinges in order conuenable.
A god in whom eche man ought for to trust.
who for prayer geueth grace, to mortifie our Luste.
In whose feare, and loue, all that shall here endure,
Shall after this lyfe of better life be sure.

¶ Of man and what he is. Cap. iii.

THer is nothing so hard a matter as for a mā to know himself: for we be so blinded w̄ self loue ý we flatter our selues in many thigs Chilo.

Let

Agapetus. Let vs learne first of al this commaundement of god, *knowe thy selfe*, and let vs folow it, for he ỹ knoweth hiself, shal know god, and hee that knoweth god shall bee made like god. He shalbe made like god that is worthy of gods felowship, hee is worthie of gods felowship, that doth nothing vnworthy of god, but thinketh on godly and heauenly matters, & speaketh that he thinketh, & doth that he speaketh.

Pitha. Thou shalte knowe thye selfe accordinge to gods commaundement, if thou consider what thou art, what thou wast, & what thou shalt be: by this last, bothe ỹ first are knowē, because ỹ last is moste euident. Thou knowest thy body shal putrifie and become earth, thā was it earth before it was thy bodye, for looke whereinto any thinge ceaseth thereof bee sure it hadde the beginning. And seyng that neither in, neither wyth the earth of thy bodye is anye wisedome, discretion, or knowledge left after thy deathe, it is euidente that those thynges (whiche while thou wast aliue were in thee) came not of the earthe, for whatsoeuer commeth naturally of any thinge is so ioyned therewith that it can not be seuered. And therfore thy growig & sencible mouig lyse ỹ came of the earth, remaineth so withe it, that

that by putrifaction plants & wormes do engender therof which encrease, moue & feele as thou dost. But wisedom discretion or knowledge, they haue not, wherby thou maist know thou hadst thē frō some other thing, & not of the earth or bodilye mixture. If wisedom, discretiō, or knowledge come not of the bodye, then seeyng they be ỹ best thinge in man, they muste come of a better thinge. And better then the Elements (whereof man is made) is nothing, sauinge god & spirit and power proceding from god. Then is thy reason or soule, which I cal knowledge, discretion, and wisdom (either god or his spirit) & so of it self immortal & incorruptible.

Man is a creature made by god, of two partes of a soule euerlasting immortall, of substance inalterable, wherein is reason, wisedome and knowledge, & of a body fraile and corruptible, made of the .iiii. Elements whereof commethe lyfe, luste and sences. Plato.

Because god made mā to his own likenes & similitude he therfore loueth him according to ỹ cōmen prouerbe: Al thing loue ỹ which is most like to it selfe. Plato.

Mankind whō god hath only ēdued wt ỹ great gift of wit vnderstāding & reason aboue al other creatures, may not (moste Tullius

of

of al) stick stil or abide in this grosse appetite, to trauel for nothig els, but for pleasures & pfits of this fugitiue & vaī world but ēsuing rightly ỹ heauēly guide of our nature, must be led to ỹ desire of truthe, honour, & seemelynes: wherwith, ỹ more ỹ we be decked, adourned, & beautified the further of, we shalbe frō ỹ brutishnes of beastes, & approoued ỹ nearer vnto ỹ nature diuine: which of it selfe is onelye most excellēt: & therfore most specially to be embraced.

Tullius

As al thigs (what so euer they be (ỹ are bredde vpō ỹ earth, are all created & bred for ỹ cōmoditie & vse of mā: so manne for ỹ cōmoditie of man, is begottē into thys world: ỹ they (as mēne among thēselues shoulde be helpers one to another.

Aristotle.

Manne is the patron of frailtye, the spoyle of tyme, the playe of fortun, the ymage of inconstancye, the trial of enuy and misery, and al the reste of him sleme and choler.

Herodotus

Myseries haue power vpon man, not man vppon miseries.

Democritus,

Ther is no stablenes in ought that belōgeth to man, but al thigs one are guided with a disordrly course, men neuer can scarsely finde any good thing, seeke they it neuer so diligently: but euil things fal

vppon

vpon them vnsought for.

The chiefe cause of all euils that happen to man, is man himselfe, for he thorough his greedy lustes, & desires, troubleth both himselfe & al other creatures. Socrates.

O man vnkinde more cruel then wild beasts, al things hate thee, because thou destroyest al thinges, death watcheth for thee euery hour: if thou flie into ẏ earthe the wolues & other wilde beastes will deuour thee, if thou clime vp into the trees byrdes and wormes wil assaulte thee, yf thou take ẏ water ẏ Crocodiles & Ewts wil destroy thee, which beasts nature hathe iustly ordeined to take vengeãce vpõ vniust menne. Hermes.

We dwelling vpõ ẏ earth: glad of reasõable to talke, & hauing soules immortall their mẽbres subiect vnto death, they are both of merry & careful minds, they haue brutishe & vile bodies: not like in al cõditions, but al like in errours: al of peeuish boldnes: stife in hope, vain in labour brickle of fortun, eũy one mortal, & yet cũ cõtinuing together theire whole kinde by mutual succession of their brood changeable their time euer flying away lõg before they be wyse: some dead some forgotten, and in theire liues are neuer sufficientlye contẽted. Apuleius.

Man

Thales. Man is vncertaine of any thing al hys life space finding nothinge that he maye lean or trust vnto, he wāders euer amōg doubtfull chaunces, with vaine hope alwaies comforting his minde, for no mā knoweth certainly what shal betide him nor how, when, or where he shal leue his carkas.

Eurip. Man is onelye a breath and a shadowe, And al men are ignorannt, and as fraile & vnconstant as the shadow of smoke.

Homer. God hathe so ordeined for mankinde, that we must liue in care: for amonge all thinges that liue & creepe vpon ỹ earth, none is more miserable than man.

Menander. All beastes are happie and farre wyser then man: for beholde the Asse, of beastes no doubt most miserable, yet hath hee no harme thorough hys owne faulte, saue what doth hap him by nature, but we beside our natural euils procure our selues many other, for we be sory for euery misfortune angry for euery euel worde: if any straunge thing happen, we are amased, & afraide of euery shadowe.

Bias. Griefes, opinions, greadye desires, and lawes, are euils of our owne procuringe not sent by nature.

Diogenes. Men in the beginning accompaned thē selues together, and builded Townes to saue

saue them from wilde beastes, but nowe contrary, for their safegard, they are glad to flye all companye & to liue in wildernes, safer abode among wilde Tigers, then in any towne amõg tame officers.

All men are by nature equal, made all by one workman of like myze, & (howesoeuer we deceaue our selues) as dere vn to god is the poorest begger, as the moste pompous prince liuing in the worlde. Plato

To them that be greatest in worldelye welth, ý greatest mischiefes euer aproch. Herodotus

It may chaunce to eche man that chaũceth to any. Seneca

My sonne, the endes and disposicion of al thinges are in the handes of almighti god, and he ordereth them as he lisse, mã hath no power ouer his life, but we liue like beastes alwaies ignorant, dooing & sufferinge that god hath appointed, not withstandinge we cõfort our selues still with good hope and confidence. Hermes.

There be in euery man twoe powers drawing and leding him: A desire of plesure whiche is bred in the body, & a good opinio cõueting only good thigs: betwen those twaine there is continual strife in man. And when the opinõ hath the mastery, it maketh a man sobre, chaste, discrete, and quiet. But whẽ desire getteth Plato.

the vpper hand, it maketh him a lecher, a ryoter, a forsetor, a brawler, couetous and vnquiet.

Socrates. Wo be to him, which contemning the excellency of his owne nature and ỹ diuinitie that is in him, serueth only his bodily lustes, defyling his owne soule, thorow his vile desires, & beastly delightes.

Augustinus. Nature is a certein strength & power put into thinges created (by god) who geueth to eche thing, that which belongeth vnto it.

Arintas. The nature of man (properly of it self) is neither apt to keepe measure in displesure, nor yet in gladnes & plesure: For he is driuen by ỹ violence of affection, some time with pitie, & sometime with furye, as his desire present doth gouerne him.

Arist. He ceaseth to be a man, & is in dede but a brute beast, that leueth ỹ rules of reasō, & geueth his mynd onely to ỹ fulfillig of his bodyly lustes.

¶ The summe of all.

Man that consisteth of body and of soule,
is gods good creature, specially made
to know his maker, also to controll
Such lustes in flesh, as elements perswade
a beast, if that his lyfe he beastly trade,
an earthly god, if voide of hope and hate
belive content, and know his owne estate.

¶ Of

¶ *Of the soule & gouernaunce thereof. cha. iiii.*

THe most precious and excellent thing that god hath created here in earth is a man, and the richest thing to him, is his soule & reason: by whiche hee kepeth iustice, and eschaweth sinne. Hermes.

The soule is an incorruptible substãce apt to receiue either ioye or paine bothe here & elsewhere. Solon

By the iustice of god, the soule muste nedes be immortall, and therfore no man ought to neglect it, for though the body die, yet the soule dieth not. Plato

The soules of the good shal liue into a better life, but the euil into a worse. Socrates

When a reasonable soule forsaketh his diuine nature, it becommeth beastlyke & dyeth. For although the substance of ỹ soule be incorruptible, yet lackinge ỹ vse of reason it is imputed dead, for it loseth the intellectiue life. Pithagoras

If death were the dissoluing both of body & soule, then happye were the wicked, which being ridde of theire body shoulde also be ridde of their soule & wickednes. But for somuch as it is euident, that the soule is immortall, there is lefte no comfort for the wicked to trust in. Plato.

The soule when it dyeth, carieth nothing with it, but her vertue and lernig and hath of it self none other help, wherfore al such, as for the multitude of their sinnes & mischieues, are hopelesse, & suche as haue cõmitted sacrilege, slaughters, with such other like wickednes, ỹ iustice of god & their owne deserues, damne vnto euerlasting deth, frõ which they shall neuer be deliuered. But such as haue lyued more godly then other, beig by deth deliuered from the prisõ of the body, shall ascend vp into a purer lyfe, and dwell in heauen euerlastingly.

Leginon — Thimmortaliti of the soule excludeth all hope from the wicked, & establisheth the good in their goodnes.

Socrates. — The soule that followeth vertue, shall see god.

Boetius. — The soule despiseth all worldlye busyneste, which being occupied about heauenly matters, reioiseth to be deliuered from these earthly bondes.

Aristotle — The delytes of the soule are, to knowe her maker, to consider ỹ workes of heauē & to know her owne estate & being.

Solon — A cleane soule delyteth not in vnclean thinges.

The night semeth tedious vnto a man and darke, how much rather a soule destitute

titute of ỹ lighte of god, & darkned with sinne. The goodly bewty of the body pleseth the eyes, but howe honest a thing is the bewty of the soule? A diffourmed visage semeth an vnpleasaunt thinge, but how odious a thing is a mynd spotted & defiled with vices? So only shall ỹ soule happely depart from the bodye at the last ende, as afore hand shee haue diligently (through true knowledge) recorded and practised death: And also haue long time before, by the despysing of thinges corporall, & by the contemplacion and loue of thinges spirituall, vsed her selfe to bee (as it were in a certaine maner) absent from the body. Socrates

The soule knoweth al thinges: wherfore he that knoweth his soule, knoweth al thinges: and he that knoweth not hys soule knoweth nothing.

Little teachinge suffiseth the good soule, but to the euill, muche teaching auaileth not. Plotinus

The well disposed soule loueth to doo wel, but the euil desyreth to doe harme. Seneca

The good soule grafteth goodnes, the fruit wherof is saluacion, but ỹ euil planteth vyces, whose fruit is damnacion. Boetius

The good soule is knowen, in that it gladly receiueth truthe, and the euill, by

the delight that it hath in lyes.

The soules of ỹ good be sorowfull, for the woorkes of the wicked.

Pithagoras A good soule hath neither to great ioy nor to greate sorowe, for it reioyseth in goodnesse, & it sorroweth in wickednes, By the meanes whereof, when it beholdeth all thinges and seeth the good and badde so myngled together: It can neyther reioise greatly, nor be grieued with ouermuch sorowe.

Plato Soules be lost that delyteth in couetousnesse.

Who so desyreth the life with ỹ soule, ought to mortifie it w̄ the body, & geue it trouble in this worlde.

Hermes It is better for the soules sake to suffer death, then to lose the soule for ỹ loue of this life.

Hermes While the soule is in company of good people it is in ioy: but when it is among the euil, it is in sorow & heauynes.

Hee is in greate daunger that looketh not to his soule.

Sickenes is the prison of the bodye, and sorow the prison of the soule.

Socrates A wise man ought to looke as carefully to his soule, as to his body.

Seneca It is better to haue a soule garnished w̄ vertue & knowledge than a body decked

ked with gorgeous apparel.

Wisdome, vertue, & vnderstanding, are the garnishinges of ỹ soule.

Order thy selfe so, that thy soule maye alwaies bee in good state, what soeuer come of thy body, Pithagoras

Dispose thy soule to all good and necessary thinges.

Euil men by their bodely strength resist theire misfortunes, but good men by vertue of the soule: suffereth them patiently: whiche patience, commeth not by might of arme, by strength of hande, nor by force of body, but by grace of the soule by whiche wee resiste couetise and other worldly pleasures, hoping to be rewarded therefore with eternal blisse. Plato

Blessed is the soule ỹ is not infected w̃ the filthines of this world. Aristotle

The vanities of the world are an hinderance to the soule.

Woe bee to the sinful soule, that hath not power to retourne to her owne place whose filthy woorkes of bodely pleasure doth hinder her from the blissefull state, and keepeth her downe from the presence of God. Plato

No deade carion so lothsomelye stinkethe in the nose of anye earthelye manne, as doothe the abhominable and

dead stynking soule of manne in the pre sence of god.

The soule of manne is deade and hath lost both his life, his beauty and sweetenes, when there proceedeth wickedly frō it, detraccions, blasphemies, lyeng, filthy communicacion, & such like.

If the soule of man (through sinne) be once dead: it is neuer again reuiued, but by thonely meere grace and mercy of the most gracious and lyuynge god: whose vengeaunce (by his iustice) still waygheth the destruccion of the wicked & wilful sinners.

Plutarch. As the bodye is an instrument of the soule, so is the soule an instrumente of God.

The body was made for the soule, and not ỹ soule for the body.

Tullius Yannes soule beinge decerpt or taken of the porcion of diuinitie, called *mens*, may bee compared with none other thig (if a man might lawfully speak it) but w God himselfe.

The mynde of man is not a vaine or ydle substance of man, but it is a lyuelye substance: whiche endeuoreth it selfe busilye to sett forth and expresse in woorde what soeuer it doth conceaue in it selfe (by the meane of the spirite) whiche is (as it

it were) the conduct, whereby the woord is brought forth from the deepe secreate partes of ỹ mynde.

We vse specially the rule of the soule, and seruice of the bodye: the one we participate with God, and the other wyth beastes. Catiline.

The soule passeth out of this worlde more swiftly than any bird that flyeth. Socrates

Looke how much ỹ soule is better thã the body, so much more grieuous are the dyseases of the soule from the griefes of the body. Diogenes.

The soule cannot but euer liue, it hath none ende of liuing: yet we may say that the soule lyueth & dyeth. It liueth in the grace and fauour of god, and dyeth in the malice of the deuil.

The soules life is the light of vertue, & his death is the darknesse of sinne.

¶ The summe of all.

Of all the ꝯ good creatures of goddes creating,
Most pure and precious is the soule of man
A perfect substance at no time abating,
which with the body, the passions suffer can:
In vertue ioyous, in vice both woe and wante:
VVhich after death shall receaue the rewarde
Of woorkes which in lyfe time it most did regarde.

¶ Of

Of life how full of miseries and wretchednes it is. Cha. v.

Hermes

LIfe is nothinge els, but as it were a glue, which in manner fasteneth the soule and bodye together, which proceedeth of the temperature ment of the elementes wher of the body is made: which (if it bee not violentlye melted before through our own distemperaunce, or losed with the moisture of oure owne merites, or sodainli consumed with the loue or hate of God, weareth away through age of the body, and so at length cõmeth to nothinge.

Plato

Life is a brittle & miserable fetter, which chaineth the pure & euerlastinge soule to ỹ vile, sinful, & corruptible body.

Menander.

Life is of his owne nature a greauous thing, most miserable & ful of innumerable cares and griefes.

Socrates

Life is a perilous passage, for wee bee therin troubled with stormes and tẽpests farre more miserably that suche as make shipwrake, for we saile as it were in the sea, alwaies in dout, hauing fortune our liues gouernour, sõe hauing prosperous windes, other some cõtrary: but we arriue

all

al together at one haue vnder ỹ ground.

O life how mai a man get fro the with out deathes healp: thy euils be infinite & yet no mã is able either to auoide nor yet to abyde them. Only the sonne ỹ moone the starres, the sea & land, are plesant, be cause they are by nature bewtiful, all o- ther things are doubtful & greuous. And if anye good thinge happen to any man hee feelethe also therewith tribulacion and sorowe. Pitha.

Consider ỹ mans lyfe is weak & fraile fulfilled with many frowarde & trouble- some businesses in prouydinge for it but meane suffisaunce, & thinges nedefull to saue it fro misery. Democritus

There is no kinde of life but may be ex cedinglye discommended as hauing in it no notable, worthy or honorable thing: But all mingled with frailty, weaknes & many greuances. What life thē should a manne lead: abroade, that is to saye in offices are strifes, and troublesome accī- ons, at home cares, in the filde greate labours, in the sea feare, in wanderyng or iourneyinge, if it bee voyde of ieoper- dye, yet it is paynefull and tedious. Arte thou maried, than canst thou not bee wythout cares, wylte thou not marye, than is thy lyfe vayne and solytarye. Menander.

Chil-

Childzen bring sozowes, but lack of the make ỹ life vnpleasant. Youth is wild & folish, age weak & feeble. Wherfoze one of these two thinges is to bee chosen, eyther neuer to be bozne, oz to dye immediatly after our birth.

Heraclit. Alas alas what a sozte of diuers euell chaunces and helwe straungely they happen to vs in this lyfe, one bewayleth the losse of his childzen, his wife and goodes an other weepeth foz lacke of health, lybertye, oz necessary kuyng. The woozkmanne maimeth himselfe with his owne toole, while he earnestly applyeth his busines, the ydleman is pyned with famin bitten with dogs, imprisoned and whipped in euerye good towne, the gamner breketh his leg in daũcing, his stones in vawting, his longs in rũning, his arm, his shoulder oz his necke i wrastlig. The aduowtrer consumeth himself with botches & lepzy. The Dicer is sodainly stabd in with a dagger. The studẽt wroong cõtinuallye with the rewme oz the gowte. Whoe is free from the strokes and murder of theues: oz from the woundes, rauin, and slaughters of souldioures wurs then theues: besydes that, iust and innocent men are often times wrongfully punished, imprisoned, banished, and pitiously

ously put to deth, children are smothered in the cradle, fall into the fyer, are drowned in the water, ouerrone with beastes, poysoned with spyders, and murdered or plaged with infeccion of the ayre, besides dyuers sicknesses, and other casual haps as falling of houses, dearth, famine, thunderboltes, lightenynge, fluddes, and many moe troublesome chaunces, whyche sodainlye alighte vppon all menne indifferently.

Whoe soeuer thinketh in this lyfe to liue without labour & sorowe, is a foole: for God hath so appointed our estate ỳ we by vertue of our soule should suffer & subdue all kindes of aduersities. Solon

Lyttle would wee regard the true life of the soule whyche it entreth after it is loosed from thys lyfe, if this lyfe hadde anye pleasure in it, notwythstandynge the innumerable sorowes & grifes that wee sustaine thereby, wee are so lothe to bee ridde of it. Zeno.

How can lyfe be of anye greate value, when euery souldiour will sel it for fyre pence. Lyfe is lyke one dayes imprisonment: for the whole tyme of oure lyfe is but as a day, vppon whiche the night of death commeth. Diogenes.

God hath purposelye ordayned the griefes Socrates

griefes, miseries, and sorowes of thys lyfe to bee so manye and greate, and the pleasures thereof so small and fewe, too make vs the more desirous of the heauenlye lyfe, whyche is nothynge but ioye and pleasure.

Plato. There is none either so greate an oratoure, or els so myghtye an enchaunter as life is, for it perswadeth vs the contrary of that which both we see & feele. For not withstanding that wee knowe oure frailty, and that we must needes dye, yet what wronges, what hatreds, what labours, and what gredy deuises, beginne we daily afreshe, in hope, or rather assurance of life, to finishe & enioye the frutes of our enterprises.

Seneca. The flowers of life whyche are lustes & pleasures are false shewes, shadowes, & vanities & the fruites therof, labour, care sickenes, & tediousnes, the tree it selfe corruption & frailty.

Theophrast. What a shame is it for menne to complaine vppon God for ỹ shortnes of their lyfe, whan as they themselues as shorte as it is, doe throughe ryot, malice, murders, care & warres, make it much shorter, both in themseues & other.

The summe of all.

Life which chaineth the body and soule in one
is fraile and vaine, more slipper then the slyme:
heapt full of cares, but quiet hath it none.
ordainde of god a prison for a tyme
to plague and purge the body and soule from crime:
which whoso spendeth vertuously and well
shall after it in ioyes and glory dwell.

¶ Of the world, the pleasures, and daungers thereof. cha. vi.

THe world was created by ỹ diuine purueiance of god. Aristotle

The goodnes of God was cause of the worldes creacion. Plato

God created this world a place of pleasure & reward, wherfore such as suffer in it aduersitie, shal in another world be recompensed with pleasure. Hermes

This world is a waye full of hidde thistles: wherefore euerye man ought to beware howe hee walketh for pricking of himselfe. Senecs.

Hee is not wise knowinge he must depart from this world, that busyeth hymselfe therin, to make great buildinges. Pithago.

This world is lyke a burnynge fier, whereof a little is good to warme a man, but if he take to much, it wil burne him altogether.

Wee

We may vse this worlde, but if we abuse it, we breake the loue that wee haue to god.

Secretes

He that loueth ỹ worlde hath great trauaile, but he ỹ hateth it, hath great reast.

Print in thy mynde, and execute with liuelye diligence the effecte of thys counsaile folowing: wherin is contained thy lyfe & death, thy ioye & sorowe, as well in this presente transitorious worlde, as also in the other euerlasting worlde to cõe. Three thinges thou must diligẽtly note that is to saie, the soule the body, and the substance of this worlde.

Soule.

The first place of these three (by good reason hath ỹ soul seing it is a thing immortal ỹ is created and made after the figure and shape of ỹ almighty & euerlasting god.

Body.

The nert & second roume hath the body, as the case and sepulchre of the soul, & nerest seruant to the secretes of the spirit.

Goodes of this worlde

The thirde roume & place occuppeth the riches and goodes of this worlde, as the necessary instrumentes or tooles for the body, which cannot want nor lack suche nedefull thinges. Let then the eyen of thine inwarde mynde firste chiefely and diligentlye, beholde the firste and best thinge in thee, that is, thy soule. Nexte vnto that haue respecte to thy bodye, and thirdly

thyrdlye consyder the worlde. Yee that happelye thorough grace of the liuynge God) keepeth these three in their degrees and due order, shal surely content God, please himself, & satisfie the world. First therfore care for thy soule, as for thi chiefe Jewel & only treasure: Care for ỹ bodye for the soules sake. Care for the worlde for thy bodies sake. Take hede aboue all things that thou goest not backewarde, as he doth that first carethe to be a ryche man, next to be a healthful man, & thirdly to be a good man, where he should do cleane contrary. First to study for goodnes, nert for health, & last for wealth.

We se by experience so great blindnes among men, that they in such wyse care for riches, that very little they care for ỹ health of the bodye, and nothinge at all they mynde the state of the soule.

Ye that loueth ỹ worlde shall not fayle of one of these inconueniences or both: ỹ is, eyther to displease god, or els to be enuied of myghtier men then himself.

This worlde is but a passage into thother: wherefore he ỹ prepareth him thinges necessary for that passage, is sure frō all perilles.

The world is so malicious, that if we take not good heede to prepare against his wyn-

Mat. Aug.

wrynches, it will ouerthrowe vs to oure greate losse and hurte.

Beholde well this worlde, take warning in time and marke howe theye fall that vseth to clyme.

Plato. Beeware that for the variable & vayne delytes of thys wicked worlde, thou lose not the ioyfull and euerlasting felicitie.

Periander The manne that is onely of this worlde, and haue noe consideration of the worlde to comme, muste needes be wycked in the syghte of godde, and a graceles manne in the sight of menne.

Socrates. The loue of this world stoppeth mens eares from hearing wisedome, and blyndeth his eies from seing thorough it: also it causeth a man to be enuied, and kepeth him from doing any good.

Mat Aur. The world and the flesche dooe nought els but fight against vs, & we haue nede at all times to defend vs from them.

Seneca. Man hath neuer perfect rest nor ioy in this worlde, nor possesseth alwaies hys own winning.

Mat Aur. O worlde thou hast so manye countenaunces in thy vanity, that thou leadest all wandring in vnstablenes.

Socrates. Trouble not thye selfe withe worldye carefullnes, but resemble the birdes of ye ayre which in the morning seeke theyre foode

foode, but onelye for the day.

Fyre not thye mynde vppon worldelye pleasures, nor truste to the worlde, for it deceiueth the all that put theire truste therein.

He that seeketh pleasures of this world followeth a shadow: which, whē he thinketh he is surest of, vanisheth and is nothynge. Hermes.

This seemeth an vnhappye and cruell destenye, whiche is geeuen vnto thys worlde of miserye: that those thinges whyche are moste excellent and of greatest price in this worlde, are soonest wt violence taken awaye, as vnworthye for so euil a worlde. Menander.

The children of vanitie doe abyde in the dungeon of this world, which is foūded vpon the sande. Mar. Aur.

He that delyghteth in this world, must nedes fall into one of these two griefes, either to lack that which he coueteth, or elles to lose that whiche he hath wonne with great paine. Aristotle

He that loueth this world, is lyke one that entreth into the sea: for if he escape the perilles, men wil say he is fortunate: But if he perysh, they will say, he is wilfully deceiued. Pitha.

Trust not the world, for it payeth euer Seneca

that it promiseth.

He that trusteth to this world is deceiued, and he that is suspicious, is in great sorowe.

This world geueth to them that abyde an exaumple by them that depart.

Archilaus. He that yeldeth himselfe to the world, ought to dispose himself to thre thynges whiche he cannot auoide. First to pouertie, for he shall neuer attein to the riches that he desyreth: secondly to suffer great pain and trouble: Thirdelye to businesse without expedicion.

Solon This world hath euer hys multitude, that honoureth, woorshippeth, and magnifieth nothinge, besides this tedious & shorte lyfe, and those thinges that perteyneth to this lyfe.

Euery mote chokethe a worldlye man: euery little sound maketh a worldly mã to tremble and shake.

He is to bee called a worldlye man that geeueth al his care to vse hys wittes in this world, that crepeth vpon such thinges as be sene, herd, felt, tasted, & smelt: that clymeth not in noe consideracion aboue the mist of this valleye.

Hermes This worlde is the delight of an houre and sorowe of many dayes: but the other world is great rest and long ioy.

He

He ỹ in this worlde hath a good name, and the grace and fauoure of god, oughte not aske nor desire any other thing. Alex:

The vanities of this world, are an hinderaunce to the soule. Aristotle

Ther is no new thing in this world. Pitha.

He that fyxeth his mynde wholy vpon the world loseth his soule: but he ỹ thynketh vpon his soule, hateth the world.

¶ The summe of all.

The world is a region, diuers and variable,
Of god created in the beginning,
To conteyn his creatures of kyndes innumerable.
wherein eche one should liue by his winning.
VVhose many pleasures are cause of greate sinning.
VVherefore all that gladly, as vayn do them hate,
Shall after this world haue permanent estate.

Of the necessitie of order.

¶ THE THIRDE Booke of policie & gouernaunce of common weales.

¶ Of the necessitie of order. Cap. i.

Seing ỹ quietnes, peace, & bodily wealth: which (by meanes of mẽs vnruly lusts) cannot be had nor maynteined here in this world, wout politique order & gouñaũce: for order is moneley preseruer of worldly quietnes: seing also al order stãdeth in ruling & obeying: we will in this booke followinge shewe whom the philosophers doe allowe for a Ruler: and what kynde of ruler is beste allowed of them, what policies and lawes are best to be admitted: and what ministraciõ & obedience thereunto belongeth: ỹ such as be in authoritie, maye herebye see their offices: and that all subiectes maye knowe their duties & performe ỹ same, for that teyning of ỹ said peace, wealthe & quietnes.

¶ Of

¶ Of kinges, rulers, and gouernors, and howe they ſhould rule their ſubiectes, Cap. ii.

KInges, rulers, & gouernours, in conſideracio of theyr hygh ſtate, auctho̲ritie and calling to the ſettyng furth of vertue and true obedience & winning to themſelues immo̲rtall p̲rayſe) ſhoulde firſt learne to rule them ſelues, and than thoſe that be in ſubiection to their hygh auctho̲ritie. Ariſtotle.

He is vnmete to rule other, that cannot rule himſelfe. Plato.

None ought to rule, except he firſt haue learned to obey. Phillip rex.

As the life of a p̲rince is but as a white for al other to ſhote at, & as a glaſſe wher in all the wo̲rld doth beholde: So we ſee by experience, that wherunto a p̲rince is enclined, the people trauayling to folow the ſame, haue not the grace no̲r power to eſchew theuil and follow the good. Mar. Aur.

It is a great offence and an immo̲rtall infamy to a p̲rince, that in ſtede of ſtee uyng hys hand to good liuing to relieue other, caſteth backewarde hys foote of euill example, wherebye all other ouerthro̲we. Mar. Aur.

Thuniuersall schoole of al the worlde, is the persone, the house, and the court of a prince.

It behouethe a prince or heade ruler, to be of suche zealouse and godlye courage that he alwaies shewe him selfe to be as a stronge wall for ỹ defence of ỹ truth: & ỹ he suffer it not to be abused, nor once to fal vnder his hande.

Those rulers synne exceadinglye, that geueth other licence to synne.

The greater that a prince is of power aboue other, the more ought he to be vertеous aboue al other.

Alex. Seuer. The counsaylours & houshold seruantes of the prynce beynge well tryed, & by his own example brought in good order: Also the head officers, Judges, & al other ỹ haue autorite in the publique weale, being wel chosen and instructed by ther aumple of the prynces court: It shoulde be wonderful to beholde, with how litle difficultie, and how soone the residue of the weale publique should be brought into a good fashion, all menne delyghtynge in vertue, and praysyng the beutie & commoditie thereof in their superiours. Also reioysyng at ỹ affabilitie and gentlenes of so vertеous & noble prynce and semblablye dreadinge hys severitie:

they

they shal (at the last) in such wise bringe vertue in custome, wherebye it will happen that suche vyces as beefore seemed but little, and were nothynge regarded, shall beecomme to all menne, or at the least to the more parte, moste fylthy and detestable.

The Prynces palayce is like a commō fountayne or spryng to his citie or countreye: whereby the people by the cleānes therof be long preserued in honestye: or by thimpurenes thereof are withe soondry vyces corrupted. And vntil the fountayne be pourged, there can neuer bee any sure hope of remedye.

A kyng ought to refrayne the company of vicious persons: for the euill whyche they doe in his company, is reputed his. Plutarch.

If thou be a gouernoure, or haste ouer other soueraynte, knowe thy selfe: that is, knowe that thou arte verelye a man compacte of soule and bodye, and in that al other men be equall vnto thee. Know also that euerye manne taketh withe the equall benefite of the spirite of life: Nor thou hast anye more of the dewe of heauen, or the brightenesse of the Sunne, then anye other persone. Thy dygnitie or aucthoritie, wherein thou dyffereste from

from other is, as it were but a weyghtye or heauye cloke, fresheiye glitterynge in the eyen of them that bee poore blynde: where vnto thee it is paynefull, if thou weare him in his righte fashion, & as it shal best becom thee: And frō thee it may be shortly taken of him that did put it on thee, if thou vse it negligently, or ỹ thou weare it not comelye and as it appertayneth. Therefore, whiles thou wearest it, know thy selfe: know, that the name of a souerayngne or ruler, without actuall gouernaunce is but a shadowe. Gouernaunce standeth not by woordes onelye, but principaliy by acte and example. By example of gouernoures, men dooe ryse or fall into vertue or vyce.

Brit. Rulers more grieuously dooe sinne by example, thenne by theire acte. And the more they haue vnder their gouernāce, the greater accompte haue theye to render, that in their owne preceptes and ordinaunces they be not found negligente. And to putte them the more in remembraunce of their high estate, authoritye, and callynge (and theire ryghte order of lyfe due vnto the same) here is the minde of Claudianus (a noble Poet of famous memory) set fourth by the ryghte woorthy and woorshippeful Sir Thomas Elyot

llot knighte, in hys booke called the gouernour.

¶ These verses folowing.

Though thy power stretch both farre and large, Claudia.
Through Inde the rych, set at the worldes end:
And Mede with Arabie, be both vnder thy charge
And also Seres, that sylke to vs doth send,
If feare thee trouble, and small things thee offend,
Corrupte desire thine hart hathe once embraced,
Thou art in bondage, thine honour is defaced.
Thou shalt be demed then worthy for to reigne:
VVhen of thy selfe thou winnest the mastrye.
Euil custome bringeth vertue in disdayne.
Lycence superfluous perswadeth much folye.
In too much pleasure set not felicitie.
If lust or anger dooth thy mynd assayle,
Subdue occasion and thou shalt soone preuayle.
VVhat thou mayst doe, delyght not for to know,
But rather what thing, will become thee best.
Embrace thou vertue and kepe thy courage lowe:
And think that alway measure is a feast.
Loue wel thy people, care also for the least.
And when thou studiest for thy commoditie
Make them al partners of thy felicitie.
Be not much mooued with synguler appetyte
Except it profit vnto thy subiects all.
At thyne example the people will delight,
Be it vyce or vertue with thee they ryse or fall:
No lawes auayle, men tourne as doth a ball.

Foy

For where the ruler in liuing is not stable,
bothe lawe and counsaile is tournde into a fable.

Those that haue anye auctho3itie and gouernance cõmitted vnto them, oughte to know the bounndes of their estate and calling their office and dutie, being themselues but men mo3tal among men, and instructoures and leaders of men: And ẏ as obedience is due vnto them, so is their study, their labour, their industrye wyth verteous example, due to them that bee subiect to their auctho3itie.

Alex. Seuer. Auctho3itie ought to be geeuen to suche, as careth leaste fo3 it: And kept from them whiche p3ease fastest towardes it. Fo3 he that desireth it, would haue it fo3 his õlye cõmodity: he that loketh not fo3 it, cõsidereth that hee is chosen fo3 others necessitie. Therefo3e, how diuers is theire ministracion, it euer appeareth where as both happeneth.

Socrates. A king ought not to trust hym that ys couetouse whiche settethe hys mynde to geatte ryches: no3 him that is a flatterer no3 any to whome he hath done w3onge, no3 in hym that is at truce wythe hys enemies.

Aristotle. It is better fo3 a Realm, coũtrey o3 citty to be gouerned by ẏ vertue of a good mã

then

then by a good lawe.

Except wise mē be made gouernours, Plato.
or gouernours be made wise men: mankinde shal neuer haue quiet rest, nor vertue be able to defend her selfe.

Happie is that citie or countreye, that hath wise men to gouerne it.

Wenne ought not to be chosē for their age nor for theire ryches, but for theire wisedome & verteous condicions. Arist.

When wretched worldlinges & fooles for their wealth, are rather chosen to rule and gouerne in the common wealthe then the verteous, wise, and learned mē that muste needes folowe, that in steade of fāe and honorable report, that shoulde woorthelye redownde to the godlye and wyse electoures graue and auncient fathers of that citie or countreye, for theire dutifull carefull and fatherlye choyse, tē derynge the state of the common wealth and the honoure of theire Prince vnder whome theye haue authoritie to rule and chose rightelye: (For who louinge dearelye their Prince whom they know to be wise and verteouse, wil chose to rule vnder him, a foolishe manne, hurtful and vitiouse) shame shall then be spoken of them, the buckled brows of maiesty Chilō.

shall

shall bee bente against them the vertuouse and wyse wyll not elchewe theym, wooꝛthye credyte is not to bee geuen vn to them an hoꝛryble cryme is commyt-ted by them: foꝛ the Pꝛynce and the peo-ple are abused by them, the fierce fury of god hangethe ouer them, and the Pꝛince (by goddes Justice) oughte sharpelye to punnyshe them: foꝛ they are not as they oughte to bee faythfull fathers, frendes and fauourers to theire countreye: but stepfathers, verye aduersaryes, wycked conspyratours, & betraiers of their Pꝛin ce and countreye.

Moste myserable is the state of that countreye and common wealthe, where ryche menne that bee fooles are moꝛe commenlye to be chosen, thenne ryche wyse mẽne, oꝛ poore men enryched wi-the wyscdome to gouerne in the commõ wealthe. Pꝛotegenus.

Reason and godlynes denye not but that it were better, that the goodes of the wycked woꝛldelynges oꝛ ryche fo-lyshe mẽ should beare (bye many hands, oꝛ els by the commen treasure) the char-ges of the poore and vertuouse gouer-noure (by whome greate goodnes and muche honour shoulde be encreased (ra- Legmõ.

ther

ther thenne the vicious and ryche faulty foundlynge shoulde rule, by whom common wealthes are destroyed, or at the leaste greatly hyndered and defamed For as the wyse manne wythe his wisedome, vpholdethe the state, and purchasethe wealthe, fame, and honoure to the citye: so the foolyshe or vngodlye manne ouerthrowethe the state, bryngethe losse, shame, and dishonoure to the Cytye. And yf Custome (vicyously) be the grounde of euell choyse to gouerne amonge a fewe affectionate, fonde, or corrupted persones that are wealthye (: not respectynge dulye as theye oughte) the straight office and dutye of a gouernoure: the hyghe state hymselfe of moste pryncelye maiestye, oughte speadelye toe redresse that foule enormitye: wherebye, due obedience is neglected, godlye lawes infrynged, Justyce not executed, synne not daylye punyshed, his owne honoure empayred, his people wyth penury empouerysshed, and the roote is daylye nourished whereby is encreased heapes of goddes furye for the plagynge moste bytterlye, bothe of Pryncc and countreye.

The misdoyngs of ỳ prince are a scourge to the commons.

What

What greater groūde of disglozy what greater occasion of dishonoz, what greater & moze huge heapes of mischieues & iconueniences can be attempted & rayled vp against the maiestie of god oz against the Prince & ỹ people of god (in a godly cō-mō wealth) then by putting a vaine wicked oz ryche wozldling, oz onelye a ryche foolische ydeot, in the roome of maiestie and godlye aucthozitie whereby he hym selfe should of all others, be most straightlye brideled & restrained from his wicked attempts & foolishenes.

Justicianus, Imperat

It is required in a godlye ruler oz Maiestrate, to bee in his callinge wise, learned in gods law, & in life & cōuersacīō vp righte and pure.

Max. Aur.

An vnwozthy persone to be exalted in dignitie, is moze wickednes.

Hermes

Thze things are to be pitied. And the fourth not to bee suffred. A good man in the hands of a shzew: A wise man vnder the gouernance of a foole: A liberal man in subiection to a caytife: And a foole set in aucthozitie.

Mer. Sener.

Where good ozder and gouernaunce faileth, obedience decaiethe, boldenes encreaseth, disceite escapethe, Iniurye preuaileth, auarice cozruptethe, and the state of a weale publique sone after perisheth.

Those

Those men that shoulde rule and haue auctozitie ouer other, oughte to bee suche persons as neuer were infamed with any vice notable, & whose lyues bee inculpable, and therwith be sufficiently furnished with wisdome and grauitie, void also of all priuate affection, feare, auarice, & flattery: who like surgeons, shall not forbear with corosyne and sharp medecines, to drain out ỹ festred & stinking cozes of old marmoles & inueterate sozes of the weale publique, ingendzed by the long custome in vice.

It becommethe a kinge to take good heede to his counsailours who foloweth his lustes: and whiche intend the comen weale that he maye then know whome foz to truste. Plutarch.

Glozious is that comen wealthe, and foztunate is that Pzince, that is lozde of yong men to trauaile, and auncient persons to counsaile.

Unhappy is that pzince that esteemeth him selfe happy to haue his Cofers ful of treasure, and his counsaile full of men of cursed & euil liuing. Mar. Aur.

Al that haue auctho zitie, shoulde kẽper it with wisedome, & purenes of liuing.

If a kinge be mercifull, his estate shall pzospez, and his wisedome shal help him

in his nede: If he bee iuste, his subiectes shal reioice in him, & his raigne shal prosper, & his estate continue.

Hermes The strengthe of a kinge, is the frendshyp & loue of his people.

Mar. Aur. When a prince is greatlye beloued of his cominalty, and is vertuous of his person, then euery man saith if he haue not good fortune: Although our prince wāt good fortune, yet his worthy vertues faileth not: And though he be not happy in his intēts, yet at the least he sheweth his wisedome in the meane season.

And though fortune denyeth him at one bower, yet at another tyme she agreethe by his wisedome. And contrarye wise, an vnwise Prince, & hated of his people by euil fortune runneth into great peril.

Greate perill the prince is in, and the common wealthe in an euill aduenture, whereas bee manye intencions amonge the gouernours.

Aristotle It is a great chastisement to the people to haue a righteous prince: & it is a great corruption vnto them, to haue a corrupte and a vicious ruler.

Plutarch. A king ought to bee of a good corage, to be courteouse, free, and liberal: to refreine his wrath where he ought, and to shewe it where most nedeth: to kepe him from

from couetousenes, to execute true iustice, and to folowe the verteouse exaumples of his good predecessours. And if it chaunce that the strengthe of his bodye faile, yet ought hee to keepe the strength of his corage.

Princes liue more surely with the gathering to them men of good liuing and conuersacio, then with treasures of money stuffed in their chestes. Mar. Aur.

The most secret counsell of a Kinge, is his owne conscience, & his good deedes, are his best treasure. Isaron

A king most surelye gouerneth his realme, if hee reigne ouer his people, as a father doth ouer his children. Agesilaus

A mann shal not well gouerne a City or countrey, and set in good order ỹ maners of the people, except he be wel & sufficientlye furnyshed wyth eloquence: wherewyth onelye hee maye perswade effectuouslye, stirre, enclyne, and leade where he listeth, the myndes of ỹ grosse multitude. Plutarche.

Whosoeuer prouide but for part of the people, and vnmindefull of the rest: they bring in sedicion and discorde, a thynge moste hurtefull to the common weale: whereby it commeth to passe, that some doe seeme flatterigly to fawne vppō the Tullius

people, some affectionate to the nobilitie, but verye fewe to please and contente the whole.

Plato

Gouernours of ỹ weale publique, muste obserue these 2. preceptes: thone is, that they so maintain ỹ profet of the comens, ỹ what so euer in their callyng they doo, they muste referre it thereunto: alwaies forgetting their owne commoditie. The other is, ỹ they be (in any wise) carefull ouer ỹ whole body of ỹ commen weale: least while they vpholde some one parte alone, they leaue all the reaste miserably destytute.

Modestye is a vertue moste necessary for all Rulers and maiestrates: whereby, in the handling of al matters, they yeld nothing to affections; but doe folow moste aptly ỹ same, which seemeth to be comly, vpright, and allowable. And it is also a meane to restrain them, ỹ in folowing the rigour of the lawe, they doe not ouer sore pinche or impouerishe their poore subiectes.

Tullius

A prudent, graue, and vpright gouernour of the commen wealth without all respecte of personnes or partes thereof, wyll rather geeue hym selfe wholye to the profite and commoditie of the same, then to hunte for ryches or thencreace

of

of honour: for hee wyll serue gladly and vprightly seeke to defend the whole state and to make prouision (as he may) for all men indifferently.

Hee that woulde bee a ruler or gouernour, shoulde first learne to be a subiect: For truelye a proude and couetouse subiect, shall neuer bee a gentle and temperate gouernour. Alex. se.

Next vnto God, who is so great a father, as he whiche is father of an whole countrey: that is to say, father of them y bee fathers, their children, and whole familie. Yolwe muche then ought the care of him, farre exceede the cares of all other, the charitie of him, the loue of al other: the wisedome of him, the prudence of other.

Rule & aucthoritie in a good mã, doth publish his vertue, which before lay hid: In an euil man, it ministreth boldnes & licence to doe euil, whiche by dread was before couered. Democritus.

Hee that exercisethe his office duelye, vprightlye, and circumspectly in the cõmon weale, at thende, when hee shal departe and leaue his office, the publyque weale shalbee bounde to pray for hym, & to render vnto him moste due and hartye thankes. Alex. Se.

Philip Rex

Thoffice of kinges is to heare the complaintes and causes of all persons without exception.

So great is the person and dignity of a king, that in vsing his power and auctoritie as he ought, he representeth amõgest men heare vpõ thearth, ỹ glorioule state & high matestie of god in heauen.

Wraughton iii i cap. de Papa

Under the king, are both free & bonde menne, and they bee both subiect to hys power, & are al vnder him: and he is a certein creature, that is not vnder manne, but only vnder god.

Wraughton, *Archiepiscopis & aliis prelatis*

The king hath no peare or equal in his kingdome. He hath no equal: for otherwise he might lose his precept or auctoritie of commanding: sins that an equall hath no rule or cõmandement ouer his equall. The king himself ought not to be vnder man, but god and vnder ỹ law: because the lawe maketh a kynge. Let the kynge therefore attribute that vntoo the lawe, whiche the lawe attributethe vnto him: that is, Dominion and power. For hee is not a kynge, in whome wyll, and not the lawe doth rule: and therefore he ought to be vnder the lawe, seeinge he is the vicegerente of God heare vpponne the earthe.

Whoso commeth to thoffice of a king,

armed

armed afore hande with the preceptes of Philosophie, cannot lyghtlye swarue frō the right trade and pathway of vertue.

The chiefe feate of kinges is to reiecte no person, but to make all persōs profitable to the common weale.

Wise princes haue the feate, to make profitable Instruments, aswel of ỹ euil persons, as of the good.

A kinges good worde, is better then a great gift of another man. Aristotle

Kinges must vse honest persōs, & abuse thunhonest.

Nothing may be to a prince more royall, then if he make the state of his realm better then it was before it came vntoo his handes.

Malicious & euil mē make prices poore, & one perfect good mā, sufficeth to make an whole realme rich. Mar. Ant.

A prince that is godlye & vertuous, is ỹ glory of his fathers age.

A good prince differeth nothing from a good father. Xeno.

An euill disposed kinge is lyke a corrupte caraine, that maketh the earth to stinke rounde about it: And the kynge that is good and vertuous, is lyke the faire and sweete runninge ryuer that is Protegenes

commodiouse and comfortable to euery creature.

Pithagoras Subiectes are to their king, as ỹ wind is to the fire: For the stronger that the wind is, ỹ greater is the fier.

Plato. As a small spotte or frecle in the face is a greter blemish then a scarre or knot in the bodye, so a small fault in a Prince seemeth worse, then a greater in a priuate persone.

As a shepeheard amonge his sheepe, so ought a king to be among his subiectes.

Hermes Like as a small disease, except it be loked to in time and remedyed, maye bee the destruccion of the whole bodye: So if rulers bee negligente and looke not to small thinges whereupon greater do depende, and see thẽ reformed in due time, they shall suffer the commen weale to decaye, and not able to reformme it when they gladly would.

Socrates Like as the rule ought to bee straight & iust, by which other rulers should be tried: so ought a gouernour whiche shoulde gouern other, be good, verteouse, honest and iust him selfe.

Like as the Sunne is all one bothe to poore and riche: So ought a prince not to haue respecte to the persone, but to the matter.

Euen

Euen as a good Gardener is very dy- Plato
ligent about his gardeine, watering the good and profitable herbes, and rootyng out the vnprofitable wedes: So should a kinge attende to his comen weale, cherishinge hys good and true subiectes, and punyshinge suche as are false and vnprofitable.

Ye kinges, remember first your kynge Hermes
the gouernour of all. And as you would bee honoured of your subiectes, so honor ye him. Vse no familiaritie with any vicious person. Trust none with your secretes, before ye haue proued thē. Sleepe no more then shall suffice the sustentaciō of your bodyes. Loue righteousnes and truth. Embrace wisedome. Feede mesurably. Vse none excesse in apparell. Remember that good gouernaunce is in vertue, and not in beautye, nor costly apparell. Rewarde youre trustye frendes. Fauour your cominaltye: considerynge that by it, your relmes are maintayned. Loue learned men, that the ignorant may thereby, be encouraged to learning. Defend the true and iust, and punish the euil doers: that others monished therby maye flee the like vices. Cut of stealers handes: Hang vp theues and robbers, y the high waies maye be sure. Burne the

Sodomites, Stone the aduouterers. Beware of lyers and flatterers & punish them. Suffer not swearers to escape vnpunished. Visite your prisons, & delyuer thungilty prisoners. Punish immediatly suche as haue deserued it. Folowe not your owne willes, but be ruled by counsaile: so shal ye geue your selues rest, and labor vnto other. Be not too suspicious, for that shal both disquiet your selues, & also cause men to draw from you.

Thauctorite of Princes & gouernours (which properly depend vpon thauctorite of god) is truely to be called Temporarie, that is, but for a time: because of thalteration & weaknes of worldlye matters & ỹ ordering of thē: whē ỹ he, which is this day greatly aduaunced for his auctority, is sodainly ỹ nert day ouerthrowne, & appeareth to be nothing at al.

¶ The summe of all.

A king which in earth is euen the same
That god is in heauen, (of kinges king eterne)
Should first feare god, and busily him frame
Himselfe to rule, and then his realme gouerne,
By law, by loue, by iustice, and by right:
Cherishing the good, and punishing the stubberne
The lēgthning of his raigne & doubling of his might.

¶ Of

¶ *Of counsaile, and counsailours. ca.iii.*

COunsaile is an holy thing. Aristotle.

Counsaile is the sentence or aduise particulerly giuen by euerye manne for that purpose assembled.

Counsaile is the key of certeinty. Socrates Plato,

There cannot be in man a more diuine thinge, then to aske counsaile howe hee should order himself.

It is to be diligently noted, that euery counsaile is to be approued by iii. thinges principally: that is, that it be righteouse that it bee good, and that it stand with honestie. That whiche is righteouse is brought in by reason: For nothinge is righte, that is not ordered by reason. Goodnes commeth of vertue: of vertue and reason proceadeth honestye: wherefore, counsaile beinge compacte of these three, maye bee named a perfect captain a trustye compaignion, a plaine and vnfained frende.

The rewarde for dyuers seruices, a manne maye make: but the rewarde for good counsaile God had neede to doe it. The greatest rewarde that one frende may do to an other, is in a great & weighty Mar. Aur.

tie matter, to succoure him wyth good counsaile.

Isocrates He that geueth good counsail to an other, beginneth to profit himself.

The most easy thinge in the worlde, is to geue counsaile to an other: And the most harde & highest thinge is, a man to take it for himself.

There is none so simple a man, but he may geue good counsaile, thoughe there be no nede: and there is none so wise that wil refuse counsail in time of necessitie.

When thou doest amisse, take better counsaile.

Titus. Li. Many thinges bee impeched or let by nature: whiche by counsaile bee shortlye atchyued.

Without coũsail see thou do nothing: and then after thy deede thou shall neuer repent thee.

Segonius Folowe rather daungerous honestye, then secure vtilitie: albeit that in dede vtilitie can hardely be discerned frõ honesti.

Legmon Be not annoied to take coũsel in smal matters euery houre.

Thende of all doctrine & study, is good counsaile.

Bar. Aur. When counsaile is taken of dyuers, thẽ if any fault be, it shalbee deuyded amongest them all: Though the determinaciõ might

might bee done by a fewe, yet take counsaile of many: For one will shew the all thinconueniences, an other the perilles, an other the dammage, an other the profite, and an other the remedy. And set as well thine eyes vppon thinconueniences that they laye, as vppon the remedye that they offer.

The counsailour that hath his mynde ouercome with yre and his hearte occupyed with enuye, and his woordes outragious to a good manne: It is reasone that hee lose the fauour of god, his priuitie with his Prince, and his credence w̄ the people: Mar. Aur.

For he presumeth to offende god wyth his euil intencion, to serue ỹ prince with euil counsaile, & to offende the commen wealth with his ambicion.

That publique weale is in better state and in a maner more sure, where the prince is voide of grace: then where the kinges cousailours and companyons be euil & wicked. Mari. Mar.

It is not conuenient, that he which is called to the high estate of a counsaylor or a Ruler ouer others, should spend al ỹ night in slepe: or otherwise, ỹ whole day in pastime & vanitie. Protegeus

He is to bee called a good counsailour, which Aug Celar

which while hee consulteth in doubtfull matters, is voide of all hate, frendshippe displesure or pitie.

Wrath and hastines be very evil counsailours.

Alex. Se. Those counsailours seme to be vertuous, wise, and honorable, which can cõtent themselues & reioice, that they haue so wise and vertuous a prince, that at all times preferreth iustice and the weale of his people, before anye private affeccion or singuler appetite.

Where ther is a great number of counsailours, they all being heard, nedes must the counsell be the more perfect.

Tullius In thinges most prosperous, the counsail of frindes must be vsed.

Protegenus He that geueth counsaile and praiseth him selfe, would fayne bee called a wise manne.

Isocrates If thou wouldest know a mans counsaile in any matter, & wouldest not hym to know thine intent, talke as if thy matter were an other mannes, so shalte thou know his iugement therin, & he neuer ye wiser of that thou intendest.

Seneca. Take no counsaile of him that hath his hart al set vpon the world, for his aduise shalbe after his plesaunce.

When thou wilt take counsaile in any matter

matter, mark wel thy counsailours how they order theire owne businesse: For if they bee euill counsailoures towardes themselues, they wil bee worse counsaylours, towardes other men.

Their counsels must nedes be alwaies ful of perturbacions, which are only enbracers of their owne aduice. Cobarus

Good counsaile is the beginning & ending of euery good worke. Xenophon

Consult & determine all thinges wt thy frende, but first with thy selfe. Seneca

Giue blameles counsaile, & comfort thy frendes.

He is discrete yt kepeth his owne counsel. And he is vnwise yt discouereth it.

Make not an angry mã nor a dronkerd of thy counsail, nor any yt is in subiectiõ to a woman, for it is not possible yt they should kepe close thy secretes. Socrates

He that kepeth secrete that, which hee is required doth well, but he that kepeth secrete that whiche he is not required, is to be trusted. Aristotle

He which shal giue counsaile, specially to the makynge of lawes, ought to consider fower thynges, that his counsayle bee honest, that it be necessarye, profitable, and possible. Alex. Di.

A wise man ought to take cõsaile, for Socrates

feare

feare of myxing his will with his witte.

Tullius

They that consult for part of the people, and neglect the residue, they bryngе into the citie or countrey, a thinge moste pernicious, that is to saye, sedicion, and discorde.

Pier. De.

Ambicion & flattery, are vtterlye to bee abhorred in a counsailour.

Homer.

Like as Calchas (as Homer writeth) knewe by diuination thinges presente, thinges to come, and thinges that were passed: So counsailours garnished with learning, and also experience, shall therby consider, the places, times and personages, examining the state of the matter then practised, and expending the power assistence, and substaunce, also reuoluyng longe and often times in theire myndes thinges that bee passed, and conferringe them to the matters that be then in experience, studiously do seeke out the reasō & maner, how that which is by them approued, maye bee brought to effect. And such mens reasons would be throughly heard & at length. For the wiser ỹ a man is, in tarieng, his wisedome encreaseth, his reason is more lyuely, & quicke sētēce aboundeth. And to ỹ more parte of men, when they bee chafed in reasonynge: argumentes, Solucions, examples, simili-

vtilitydes, and experimentes doe resorte, and (as it were) flow vnto their remembraunce.

As a Phisicion can not cure hys patient except he knowe fyrst the truthe of hys disease: euen so may a man geue no good counsaile except he know thoroughlye the effect of the matter. Hermes.

¶ The summe of all.

Counsaile is a thing so needefull and holy,
That without it no worke may prosper well.
Wherefore it behoueth him, that hateth his folye
Nought to beginne, without he take counsaille.
Which who so vseth, shal neuer him repent,
Of time of trauaile yet that be therin bath spent.

¶ Of honour, glorye, Nobilitie and woorshippe. Cap iiii.

FIrst and aboue all thinge let men consider that from godde onelye proceedethe al honoure glorye, nobilitie and woorshyp, And that noble progeny, succession noz election to bee of suche force, that by them anye estate oz dignity may bee so stablished, that God beynge tyred to benge aunce, shall not thozelye

reſolue it, & perchaunce translate it lyke
reſt shall lyke him.

Solon. All thinges liuing both in heauē & earth
oweth vnto god due worshyp & obediēce.
Wher be two most special & weighty cau-
ses, why god ought to be honored & wor-
shipped: the one is, because he ought of ri-
ght to be worshipped: & ỹ other, because
it is for our cōmodity: yea, rather for our
necessitie.

To worshyp god & to serue him truly
is to gratifie him or to be thankful vnto
hi. And no mā can rightly gratifie hi but
by doīg ỹ which pleaseth hi. Wherefore
al kinde of worshyp which be rather grau-
ded vpō ỹ will of mā, thē vpō ỹ will of god
it is to be vtterly refused in his sight: & re-
puted as vaine before him, ingratefull
hurtful, & vayne.

Who will say ỹ he serueth wel whiche
serueth not according to his maisters will
but as he listeth himself, doth not ỹ very
instincte of nature itself, the reason also
of seruice, ỹ subiection of seruantes & the
cōmē opinīō of al me shew, ỹ as ỹ bodely
maister ought to be reuerētly serued & o-
beyed, much rather ỹ high & puissāt god
ỹ ruleth ouer all.

Socrates. God ought to be worshypped & serued as
he hi self commandeth to be worshypped &
serued.

They are to be coũted but foolish, ỹ do es
teme ỹ seruice of god to cõsist in those thi
ges, which be rather instituted by ỹ de
uice of mã thẽ of god hi self. Let therfore
ỹ wise & godlye cõsider wel wthẽ selues,
whether ỹ seruice & worship they doo vn
to god (as a woorke of holynes and due
tye) bee woorthye his wyll and accepta
cõn. and wherebye the conscience of a
faithfull manne maye bee quieted, and
stablyshed well perswaded of his vnfeyne
good wil of god.

The sincere & vncorrupted seruice of god
is done but in a fewe. Ye cã not be a true
seruãt of god which serueth hi not in ỹ spi
rit of his mind & in truth: but fantasticall
ly in hipocrisie, as a bealy slaue, & cõ
temptour of gods seruice.

True worship of god (which is done in
spirit & in trueth, requireth not any out
ward or worldly beauty: but rather a spi
ritual beauty & comelynes.

Honour is ỹ fruit of vertue & trueth, &
for ỹ trueth a mã shalbe wourshipped.

What thynge is honourable and good,
which cõmeth of good kynde. Ye is to be
honoured amonge them that bee honou
red, that fortune abideth without fault:
And he is to be shamed among them that

Augũ.

Plato.

Mat. Aug.

be shamed, that fortune inhaūceth without desert.

The worthy honour resteth not in ỹ dignities that we haue, but in the good workes wherby we merite.

Plutarch. Honour ouer great, wherin is flatelynes and to much pride, be euen like great and corporate bodies, sodeynly throwen downe.

Philip rex. Honour glorye, & renoume, is to many persons more sweete then lyfe.

Socrates. To attayn glory, this is ỹ nereſt way: If a man would endeuour himself, to be such a one in dede, as he gladly would be counted.

Tullius The true glory taketh depe roote, and also spradeth abrode: but all counterfeted thinges doe fall shedde, as doe the little flowres: neither can there anye forgedthing be durable.

He that to his noble lygnage addeth vertue and good condicions, is to be highly prayſed.

Humilitie should be ỹ sister of Nobilitie.

He is worthy to be honoured, that willeth good to euerye man. And he muche vnworthy honour, that seketh his owne wealth & oppresseth other.

Tullius Honoures, riches, pleasures, and other of the same kynde (which seeme pro-

fita-

stable are neuer to bee preferred before frendshippe.

Nobilitie is not onelye in dignitie or auncient lygnage, nor great reuenues, landes, or possessions, but in wisedome, knowledge, and vertue: which in mans eyes nobilitie, and that nobilitie beingeth man to dignitie.

Honour oughte to be geeuen to vertue, and not to richos. Anachar

All menne haue care ouer their owne honour: but as for gods honour, no man at all regardeth it. Chrisost.

It is a shame for a man to desyre honour because of hys noble progenitoures, and not to desyre it throughe his owne vertue.

Theye that bee perfectlye wise, despise worldly honour. Plato.

Where riches are honoured, good men are despysed.

He that honoureth riche men, despiseth wisedome.

An allwayes of wrong ought greatlye to be honoured. Mat. Aug.

He is worthy to be honoured, that deserueth honour.

They are to bee counted chiefelye honourable that in their high estate & calling seeke the honor & glorye of god, Polidor

by whõe they are called to honour: secõdly ỹ honor of their price, vnder whõ they haue auctority to rule: & thirdly for ỹ cõfortable state of their coũtrey & common wealth, for whõ they are called to office and dignitie.

It is very honorable, excellẽt, & prayse woorthy: for a manne of honour to ioin to his high office & calling, ỹ vertue of affabilitie, lowlynes, tender cõpassiõ & pitie for therby he draweth vnto hi (as it were violentlye) ỹ harts of ỹ multitude.

The true honour and woorshipp is the vertue of the minde: which honoure, no king can geue thee, nor no flattryng nor money can geat thee. This honour hath in him nothing feyned, nothynge peynted, nor nothing hydde. Of this honoure ther is no successour, no accuser, nor despoyler. Thys honours is not varied nor chaũged by no time, it feareth no tirant, nor it esteemeth the fauour nor disfauour of princes.

Socrates. Vayne pleasure lightly perisheth, but true honour is immortal.

Diogenes. Glory, honour, nobilitie, and ryches: are clokes of maliciousnes.

Mar. Aur. The glory of one among greate men, maketh stryfe, suspection amonge them that be equall, and enuye amonge them

that

that be meane?

Neuer commit thine honoure to ỹ mi-
nysters of fortune, nor neuer offer thy self
to peryl w hope of remedy. For suspici-
ous Fortune kepeth alwayes her gates
wyde open for peryll: And her walles be
nigh, and her wickednes narow to finde
any remedy.

Noble menne, and suche as are ryche &
wealthie in this worlde are to be com-
pared to a marchaunt mannes stampe: for
ỹ is, to day wourth thousands, & to mo-
rowe not wourth .ỹ.d.ob.

The Glory of the auncestours, is a good
ly treasure to their children.

Immortall honour, is better then tra-
sitory riches.

Aboue and before all thinges, wour-
shyppe God.

The worshyp of god, consisteth not in
woordes but in deedes.

It is a righte honourable and blessed Pithe.
thynge to serue goode and sanctifye hys
saincte.

Worshyp good men, so shalt thou haue
the peoples fauour.

Nobilitie is not after the vulgar opy-
nion of mẽ, but it is onely the praise and
surname of vertue.

The sufferaunce of noble men to be spo

ken vnto, is not onely to them an incomparable suretie, but also a confounder of repẽtance (an enemy to prudence) whereof is engendred this worde, had I wyste: which hath bene euer of all wise menne reprooued.

Tullius. The perfecte and moste principall glorye, consisteth in these three thinges: If ỹ multitude loueth vs, If they put their confidence in vs, if also as it were marueyling at vs, they think vs worthye to haue honour geuen vnto vs.

¶ The summe of all.

The honour and glory that worldlinges desyre,
Surmounting others in riches and dignitie,
Cannot long florish, but that with small hyre,
Shall end theyr dayes in wofull myserye:
But vertue susteyneth no suche calamitie.
Therefore or euer thou desyre honour,
Call for grace to be thy gouernour.

¶ *Of lawe and lawiers.* Cap. v.

Iustinian. The lawe (as Iustinian sayeth li. 1. Pandect) is a facultie or sycence, of the thing that is good or right:

Celsus. as also Celsus there defyneth. Or that the lawe is a certayne rule or Ca-

none

none to doe well by: which ought to be knowen, and kept of all men.

Cicero, *de lege*, sayth, that the the law is a certaine rule proceedinge frō the mynde of god, perswadinge righte, and forbidding wrong. Tullius

Lawes bee nothing elles than rules of iustice, whereby is commaunded what shoulde be done, and what ought not to be done, whereas weale publique should prosper. Alex. Seuer.

Lawe is the ground, and tryer oute of truethe. Hermes

The lawe of the spirite is to be vnderstāded faythe, or the lawe of faythe: by whiche a manne is deliuered from the second deathe, wherein synne is condempned: and whereunto lyfe maye bee ascribed: beecause ỳ in remitting of sinne, ỳt delyuerethe from deathe and greuethe lyfe. Rabyole

The grace and lawe of the spirite, furnished w̄ the strēgth of god, doeth Iustifie the wicked reconcileth the dampned, & geueth life to ỳ deade.

Nature is the fountayne, whereof the lawe springeth: and it is accordinge to nature, no manne to doe that: whereby he should take (as it were) a pray of another mannes ignorāunce. Tullius

The

The law of god is left vnto al posteri-
ties to touche the consciences of all men
without respecte: because they can not
(bye goddes Iudgement) be excused, wh
che doe synne agaynste ryghte and
equitie.

Lawe and wisedome are two laudable
thynges, for thone concerneth vertue
and the other good condicions.

Peace. The law necessary for a cõmon wealth
is, that ỹ people among thẽselues lyue
in peace and concorde, without dyscorde
or discencion.

Tullius It shalbe expedient for gouernours to
haue in remembraunce that when accor-
dyng to the lawes they doe punish offen
doures: they themselues bee not chaufed
nor moued with wrath: But be lyke vnto
the lawes: which be prouoked to punish
not by wrath or displeasure, but only by
equitie,

Socrates Lawe is the queene of immortalitie.

Lawes ought to be made for no mãns
pleasure.

The law must bee correspondẽt to the
riginal decree of nature, or the first ex-
aumple of honestye.

Tho. Aqui. The lawe of nature is nothing elles, but
the participacion of the eternall lawe, in
the reasonable creature.

Godde

God hathe grauen the lawe of nature in euery mannes mynde: to frame (as it were) therebye a shewe and comelynes of maners.

Where good lawe and order is, al thinges prosper well.

Wher the order of the lawe maye serue weapon hath no place.

A lawe maker ought to be godly, learned, and wyse: and such one as hath bene subiect to other lawes. Plato.

God is the causer that lawes be made.

God is a law to sober men.

Wyse men liue the not after the lawes of men, but after the rule of vertue Antisthe.

Lawes of men may be lykened to cob-webbes, which doe tye and holde the litle flyes fast, but the great flye breaketh foorth and escape. Anaxago.

Cities must needes perishe, when the common lawes be of none effect.

An euil lawe and the lone of a shrewe, are lyke vnto the shadowe of a cloude: whiche vanysheth awaye as soone as it is sene. Seneca

The lawe that is perfect & good would haue no man condempned nor yet iustified, vntil his cause were both thorough lye heard & knowen. Woetius.

The whole body of the lawe ciuile hath

these

these three principles (that is to say) lyue honestly, hurt no man, and geue vnto euery man his due.

Justinian. He that maketh his realme subiect to a lawe shall reygne, and he that maketh the lawe subiect to the realme, may happe to reygne a while: but he that calleth the lawe foorth frō his realm, calleth foorth hymselfe.

Aristotle. Breake not the lawes, made for the wealth of thy countrey.

Pithagoras. Endeuour thy self so to kepe thy lawe, that god may be pleased with thee.

The lawe of god cannot be truely kept with harte, yf by drede yt bee despysed: for none manne keepethe the lawe with harte, onelesse he loue the lawe: and he that loueth the lawe, doth accordinge to the nature of loue, and fulfillethe it to ỹ vttermost of his power.

There is in ỹ law two points first doctrine to teach & next an authority to cōmaunde & compell.

The law is fulfilled by true doctrine & maners: & it is brokē by ỹ cōtrary vntrue doctrine and wicked maners.

Socrates. Loue al men, & be subiect to the lawes but obey god more then men.

As a sicke man is cured of his disease by vertue of a medicine: so is an euill man healed

beside al his malice, by vertue of ye lawe.

¶ The summe of all.

Lawes bee the rules of Iustice and equitie,
Wherby we vnderstãd ourcharge and duetye:
To liue with due order in peace and amitie,
As god and nature our hartes hath bound,
And that prayse also may worthely redound
To such as make lawes, through wisedom and vertue,
Auctorisyng ministers both faithfull and true.

¶ Of Iudges. Cap. vi.

THaucthorisie of a Iudge geuen to hym by his prince, ought to be his assessarye, and his good lyke his principall: in suche manner that by the rectitude of his iustice the euil should feele the execucion therof. Mar. Aur.

It is better for a mayne to iudge after lawe and learning, then after hys owne mynde and knowledge. Diogenes.

What thing can bee more monstrous, then that the iudges should send men to put away euil customes from them that be euil, when they themselues are the inuentours of nelwe vyces. Mar. Aur.

Suche persones as are to bee assigned Iudges Alex. Seuer.

Iudges in causes ciuile, with good delibe-
racion and proofe, oughte to be chosen
such men as were best lerned in ỹ lawes,
such as be auncient, and therewithe ha-
uing good grauitie, and suche as be kno-
wen to be syncere, and of good cõscience
And vnto them to be appointed, an ho-
nourable stipende.

We be admonished to iudge of our sel-
ues, not according vnto ỹ reckning of mās
Iudgemēt: but according to ỹ infallyble
censure of god.

The iudgemēts of god are manye & se-
create: but they are al true holye & good.

Aristo. Both hatred, loue, & couetousnes, cau-
seth Iudges oftentimes to forget trueth
and to leaue vndoone ỹ true execution of
theire dues straight charge.

They are worthy to be compted wyc-
ked Iudges which either of errour either
of affeccīō, eyther of corruptiō, or of neg-
ligēce, doe discharge the wicked, & con-
dempne ỹ iust & Innocent.

Socrates. Whatsoeuer it shall chaūce the to hear
thyne eye not consentynge and know-
ledging the same, beleue not nor haste
ỹ credit thine eare, but beleue and geue
iudgement rather by thine eye.

Plato. It is better for a man to bee a Iudge a-
mong hys enemies, than among his frē-

des

des: For of his enemies hee may make one his frend, but among his frendes, he should make one his enemy.

Certainlye, the Iudge that wynneth more good willes then money, ought to be beloued: and he that seeketh for money, and loseth the good willes, for ever ought to be abhorred as pestilence. Mar. Aur.

Couetise and wrathe in Iudges, are to be hated with extreme detestation. Alex. Seuer

The Iudges to whom is geuen auctoritie to redresse and amend wronges, bee they, that otherwhiles cause more griefes & stirre vp greater mischiefes. Mar. Aur.

He that is not deceyued bye flatterers, that is not corrupted withe giftes, and not forgeatful of hys vnderstandynge: he man may rightly be called a good Iudge.

¶ The summe of all.

Iudges to whom auctoritie is giuen,
From their liege lorde, and most, deare soueraigne
To rule rightly his lawes, they should be drieuen
By wysedome and learning chiefly to refrayne
From couetise, that hath trueth in disdayne:
For Iudges that should ease, and asswage many griefs
Are sometime the occasion of greater mischiefs.

¶ Of

¶ Of Iustice and iniustice. Ca. p. xii.

Mar. Cel. IUstice properlye is nothynge elſe then a conformitie of all thynges in the reasonable creature to the lawe of Gods mynde by whiche is commaunded y god bee loued aboue al thinges, & that a man loue his neighbour as hymselfe.

Arist. Iustice is not onelye a porcion or pyece of vertue, but it is entierly the same ver-

Tullius. tue, and therof only (sayth Tully) men be called good men: as who saithe wythoute iustice, all other qualities and vertues cannot make a man good.

Seneca Iustice is a wille perpetuall and constante, which geueth to euerye man hys right. In that it is named constant, it importeth fortitude. In discerning what is ryght or wronge, prudence is requyred. And to proporcion the iudgement or sentence in an equalitie, it belongeth to temperaunce. All these together congluti-nate, and effectually executed, maketh a perfect difinicion of Iustice.

The moste excellent and incomparable vertue called Iustice, is so necessary and expedient for a ruler or gouernour, of a publike weale, that without it, none other vertue maye bee commendable, ne witte,

witte, nor anye maner of doctrine profitable.

The foundacion of perpetuall prayse & renoume is iustice: without the which nothing may be commendable. Whiche sentence is verified by experience; For be a man neuer so valiant, so wise, so liberal or plentious, so familier, or courteous: If he be sene to exercise iniustice or wronge, it is oftē remembred. But the other vertues be seldome reckoned wōute an exception, whiche is in this maner: as in praising a man for some good qualiti, where he lacketh iustice, men will commonly saye: Yee is an honorable man, a bounteous man, a wise man, a valyaunt man sauyng that he is an oppressour, an extorcioner, or is deceiptfull, of his promise vnsure. But if hee bee iust with the other vertues, then it is said: he is good & worshipfull, or hee is a good man & an honourable: good and gentle, good and hardye, so that Justice onlye, beareth the name of good, and like a captaine or leader, precedeth al vertues in euery commendacion. Tullius

¶ *These be the wordes of a Prince, that sendeth forth any person with the charge of iustice.*

I put not the confidence of myne honor into thine handes, nor cōmit to thee my Aug Celar

my Iustice to be a destroier of innocents
nor an executioner of sinners, but ỹ with-
would god these wordes wer wel planted in the hertes of al princes, rulers, iudges, and Iusticiaries. one hande thou shalte helpe the good to maintaine them therein. And wyth the other hand to helpe to rayse them that be enill from theire wickednesse. And myne intencion is, to send thee furth to be a pre ceptor of Orphanes, and an aduocate for wyddowes, a Surgeon for all woundes, a staffe for the blynde, a father to cuerye person, to speake faire to myne enemies & to reioice my frendes.

Mar. Aur. Euery prince committing charge of Iustice to him that hee seeth vnhable to execute ỹ same, or doth not principallye for iustice sake accōplish iustice, but doth it for his own profit, or els to please the partye: thinke surelye, when the Prince doth not regarde this, by some way that he thinketh least of, he shal see his honor infamed, his credence lost, his goodes diminished, and some greate chastisement come to his house.

Mar. Aur. It is a noyfull trauaile to commit thau torytie of iustice, into the handes of an vniust manne.

Vniust men dooe greate iniustice, to speake euill of them that be iust, & specyally of god, for he is most iust.

As god doth neuer vniust things, so the men

men neuer lightly do any iust thing.

Nothinge ought to bee promysed, Tullius
whiche shoulde bee in anye wise contrarie to iustyce.

Aray thy self with iustice, and cloth the Seneca
with chastitie: so shalt thou bee happye & thy workes prosper.

Use iustice, and thou shalt bee both beloued, & also feared.

All ỹ is done by iustice, is wel done: but all that is done otherwise, is euill.

Iustice is a measure, whiche god hath Plato
ordained vppon thearth, to defend the feeble frō the mighty, & ỹ true frō ỹ vntrue: And to roote oute the wicked from amonge the good.

No man can be iust which desireth deth Tullius
payne, banishement, oppression, or power: nor anye that before equitye preferreth the contrarie.

Swete hope folowyth him that lyueth Hermes
holily & iustly, nourishing his heart, and cherishing his old age, and comfortinge him in all his miseries.

None delyteth in iustice, but ỹ iust mā.

If thou haue alwaies respect vnto iustice, and consider the causes with a prudēt and diligent scrutinie, the greate knowledge of the lawe ciuile, shall not muche trouble thee. Alex. Se.

He that politikely intendeth to the cõmon weale, may wel be called iust, But he that entendeth to his owne only profit is a vicious persone.

Wythout Justice, no realme maye prosper.

Pithago. Without Justice, no Citie maye longe be inhabited.

Be not ashamed to doe iustice: for al ỹ is done without it, is tiranny.

Twoe maner of waies all iniuries are doone: Thone is withholdynge anothers right: And the other in takinge awaye an others right.

Mar. Aur. Euery man in general loueth iustice: yet they all hate therecution thereof in particuler.

Xenophon There is neither iustice or frendshyp in them, among whome nothing is comõ.

Alex. Se. The rigour of iustice which seme to be in princes, in punishinge offendoures against the weale publique, is but a fourm of dyscipline conuenient and necessarye, hauing regard to such persõs, as be foũd corrupted with all kyndes of vyces, and hauinge theire myndes and wittes al disposed to foly. Whiche beinge a generall detriment, Princes shoulde vse therein a more sharpe remedye, and therefore consequently, it shoulde be founde the more con-

conuenient and spedy.

It is a greate custome, and a righteous Justice, hee that willyngly draweth to sinne, against his will shoulde be drawen to paine. Mar. Aur.

Haynous transgressions must of necessitie be suppressed by due iustice, correction, & punishment. Philip Rex

The chiefe cause why cruell & mischieuous men ought to be punished in thys lyfe, is: ỹ others beinge restrained wt the feare of the penaltie, maye abstaine from sinne: & that ỹ quietnesse also & saftye of mans life, may be preserued.

Justice exalteth the people: but sufferance to sinne, maketh the people moste wretched & miserable.

Like as a good prince is alwais most gracious, most fauorable, & bounteous vnto al such as be sincere in theire ministracions & supporters of equitie: so is he rygorous, sharpe, and terrible to suche as bee corrupte Iudges and oppressoures of Justice.

There is nothing to be more abhorred then ỹ selling of iustice, whiche knoweth no rewarde: Howe much more intollerable is the sellinge of iniustice or wrong, whereby thone part suffereth dammage by sustaynynge of wronge, the other is Alex. Se.

more indammaged by leesinge of hys good name and also his money (if it happen) as it hath don oftentimes by a good and righteouse gouernor, that he which hath done wronge, be compelled to make restitucion.

Tullius There bee. 2. kindes of Iniustice, thone is of suche, as doth wrongefully offer it: and thother is of those, whoe althoughe they bee able, doo not defend the wrong from them, vnto whome it is wyckedlye offered

Like as extorcioners & bribers are to be impouerished: so good men and iust, are to be enriched.

As the cutting of vynes & al other trees is cause of better & more plentifull fruit: so the punishement of the badde, cause ỹ good to florishe.

There is nothing more impossible, to correct thē ỹ maners of him, who wil seme to knowe al things: & yet contempning ỹ good will onely embrase those thinges that be euill.

Menne that haue not in themselues, a perfect & sound mynd, are to be vtterly rejected, as corrupted, both in Iudgement & in mynde. And if there come from them anye apparaunce of wisedome, it shall tende rather too the dooinge of mys-

chiefe

chief, then to the doyng of any goodnes.

As the vertue of Iustice, maketh clemencye the more excellent and noble: so on the other syde clemencye also maketh Iustice, the more amiable and seemly.

Iustice maketh lawes, and not lawe Iustice: Also hee that readeth the lawe, seethe the commaundements of Iustice, but seeynge the lawe onely in that, that hee seeth it, he doth knowe Iustice. But contrary wyse, he that knoweth Iustice, by her may he discerne what is righte or what is wronge, what is equall or vnequall, and by the paterne of Iustice, may inuent a remedye propise or necessarye, whyche expressed in woorde or wryting maye bee called a lawe. The knowledge of Iustice, eyther happeneth by speciall influence from the highe God, or els it is gotten wyth the study of wysedom, comprehended in the bookes of wyse menne: who of Pythagoras war called Philosophers, whyche doth signifie, the louers of wysedome. Wherefore they whyche by diuine inspiracion, or by studye of the woorkes of excellent wyse menne, haue the truell knowledge of Iustyce, & haue beste vnderstandynge what is Iust, and consequentlye can prouyde remedyes, accordynge to iustice.

Alex. Se.

Which remedies, if thei once be made vniuersal, thei be lawes, howsoeuer they be pronounced, be it by a multitude or by one person.

¶ The summe of all.

The vertue of Iustice, both precious & incõparable, should be fast fixed in the hartes of all gouernours without which vertue, nothing may be commendable before god, the king, and the higher powers, Or otherwise relife to base inferiours: for the wicked and vniust man that hath iustice to kepe, to defraud the poore righteous, ful closely doth crepe.

¶ *Of Parents, and bringing vp of youth. cha. viii.*

Licurgus

What maner children shalbee borne, lyeth in no mannes power, but by ryghte bringinge vppe, that they maye prove good, lyeth in our power.

Mar. Aur.

Parents that in deede are good parẽts ought to knowe how to bringe vp theire chyldren.

If thou hast vnder thee, a charge of children and familye: bryngе them vppe reuerentlye in obedience & chastitie.

So prepare for thy children in theire youth

youth, that they afterwardes fall not to wickednes, and then theire sinne to bee imputed vnto thee.

It is to be imputed vnto the bringers vp of children, if afterwardes they proue to be well manered or otherwise. Philip

Those parents are to bee blamed, that are very careful to heape vp riches, & take no care for the good bringinge vppe of theire children.

Good bringing vp, is the heade of good maners. Socrates

Good bringinge vppe, maketh a man well disposed.

He is perfect, whiche to his good bryngging vp, ioineth other vertues.

It is not possible for him to be of vertuous disposicion, that is wealthelye and wantonly brought vppe in ryotinge and pleasures. Seneca.

Noble wittes corrupted in bringing vp, proue more vnhappy, then other that be more simple. Plutarche.

The childe is not bound to his parents of whome hee hathe not learned some good thinge.

This al men (naturally) receiue of their parents, & to bee alwaies remembred of thē for their cōfort: which is, ỹ no manne lyueth so poorelye in this worlde, as hee Plato

poorely

poorely came into it.

Socrates. The better of birth that a childe is: the better ought his bringing vp to be.

Hier. se. Children by theire lasciuious and remysse education, grow in time to be persons most monstrous and filthy in conuersacion of lyuing.

Diogenes. Children ought of congruence to bee trayned and framed to vertuouse dispoſicion.

Tulli. ci. Parents ought to rebuke and chastice their childrē, & ỹ secretly in their houses.

Seneca. Wee teache our children liberal scīēces, not because those sciences may giue anye vertue, but because they make the mynd apt to receiue vertue.

Hier. Se. The studious father careth more howe to bring vp his children in honesty, then howe to lyue pleasauntlye. The wise father more considereth, what hys sonne shalbee in estimacion of other menne, then howe hee maye content his singuler affection.

Sennes children be dyuers and of sundry conditions, some be of nature apte to vertue and towardnes, and some of nature not so prompt & beneuolent: wherefore, by education they muſt therunto be fourmed. Some be quicke of witte, some dull in capacitie.

Of

Of sharp wittes, some mosse do resplē dish in actes that be honest, & other seme quickest in malice and shrewdenesse.

The good and diligēt father or master eueriche of them is equally carefull, and assayeth first by education, to make them al conformable to his good intencion & appetite.

Vse exaumples that suche as thou teachest, may vnderstand thee the better. Pithagoras

Be sober & chast among younge folk, ỹ they may learne of thee: & among older, ỹ thou maist learne of them. Plato

Ye ought not to lye, that taketh vpon him to teach other.

Children must euen from theyre verye youth, be fruitfully trayned in their exercisinge and doinge of the best and mosse godlye thinges, syth nothinge stycketh more fastlye than that, whiche is receyued and taken of pure youth, not yet infected with peruerse & crooked manners or oppinions. Quintillian.

Nothing either sinketh deeper, or cleaueth faster in ỹ mynd, then that which in the yong & tender yeres is poured in. Fabius

what thing a man, in tender age hath most in vre, Euripides
The same to death alwaies to keepe he shalbe sure.
Therfore in age who greatly lōgeth good fruit to mow
In youth he must apply himselfe good seede to sow.

As

Horas. *As long as a tunne or a vessel may last,*
Of the first licour it kepeth the taste:
And youth being seasoned in vertuouse labour,
wyll euer after thereof kepe the sauour.

Hermis Like as ware is readye & pliant to receiue any print or figure: so is a younge child apt to any kind of learning.

Aristotle. Like as there is no beast so wylde, but diligence may make tame: so there is no child so vntowarde, nor no witt so vnruly: but that good bringing vp may make gentle & vertuous.

Plutarch. Like as there is no tree but will ware barreine and growe out of fashion, if it bee not wel attended: So is there no wit so good but wyll ware euill, if it be not well applyed.

Seneca Like as they whiche bringe vp horses wel, teache them firste to folowe the bryde: So they that teach children, shoulde firste teache them to geeue eare to that which is spoken.

Socrates He that teacheth good to other, and followeth it not him selfe: is like him which lighteth a candel to other and goeth hym selfe darkling.

Alex. ma. We are no lesse bounde to our schoole maisters that rightlye teacheth vs, then we are to our very natural parents.

Quintilian. It is moste meete to bee instructed by them

them that bee best learned, Forasmuche as it is difficult to put out of the mynde: that which is once salted: the double burden being painefull to the maisters that shal succede, & verely muche more to vnteache then to teache.

Horas

What instruccions so euer thou intendest to geue, be not to tedious therin, that ỹ mindes of the hearers maye the more easely perceiue it, & ỹ better retaine it.

Mar. Aur.

The teachers to princes, & maisters to disciples, profit more in one daye wt good exaumples, then in a whole yeare wyth many lessons.

The maister that instructeth, oughte first to gyue to his scholer a stronge bryde, and a sharpe bitte, to the entent that he be well mouthed, so that no man take hym wyth lyes.

Those that bee younge, and wytholde due reuerence vnto their elders, are not worthy of lyke.

Iuuenal

The honour due vnto our parentes, is non otherwise to be vnderstãded, but to Iudge discretly, reuerẽtly & honorably of our parẽts, & to esteme wel of al their doings not only, as of elders: but principally because they be parents: whõe god vsed as instrumentz, to thentent, that by them wee haue beare naturally in this worlde

Chilon

our

our firste beginning and entraunce into life: & by whome after our birth; wee bee most tenderly brought vp, carefully attẽded vppon, naturally beloued, & most deerely fedde & nourished.

In honoring of our parents, we do not only honour the great vertue & power of god, but also the excellẽcy of his goodnes: whereby, we are made, and borne men, euen of the blood of man.

Valerius mari. It is the first law, euen of nature, that wee should dearely loue our parents.

If children vse to eate and sleepe ouer muche, they bee therewith made dull to learne.

Solon It appertaineth to princes to see that their children be wel brought vp, informed in wisedome, & instructed in maners, ỹ they may bee able after thẽ, ỹ better to rule & gouerne their kingdomes.

¶ The summe of all.

Parents and maisters, that hath charge ouer youth,
Ought frendly regard, their office and duetie:
and bring vp their children in Gods holy truth,
By worde and example, both honest and godly,
Rebuke, chastice, and instruct them gently,
For as they shal order them selues hereafter,
It shalbe imputed vnto their teacher:

¶ Of

¶ Of obedience. cha. ix.

OBedience is a vertue, of high & greate estimacion before God, who willeth it to raign in the hartes of al men, to shew & set forthe the loue & amitie due to god & man. As the philosopher writeth Be fauourable to al men, bee obedient & in subiection to all lawes, but aboue all thinges, obey rather god then men. Socrates.

Plotinus doth also writte, that obedience is an incompayable vertue, and due both to god & man: yt is to say first & chiefly vnto God, & then to those that be sent of him & set in autorite, also to parents, maisters & officers. Plotinus

Thou fallest into disobedience & great presumpcion, when thou grudgest against thy rulers, although they bee woorthye of al dispraise. Plato

Reuerence thine elders, with obedience. Aristotle.

Obey lawes: for he that is obedient to the law, obeyeth God.

Where anye obedience is due, thente ought to be exclused al kind of reprooche, al rebuking or mocking: considering, y thereof ensueth contempte, which lyke a pestylence consumeth all lawes and authorities. Alex. Se.

What

Pontanus What manner of obedience maye bee there, where vice is muche made of, and rulers not regarded: whose contẽpt, is ỹ originall fountaine of all mischiefe in euery weale publique.

Tullius Where reasõ ruleth, appetite obeieth. A man obedient to nature, cannot hurte a man.

Theopom. That countrey is wel kept, where the king doth not onely know howe to gouerne it, but rather, because also the people knowe how to obey him.

Phar. Aur. The people owe obedience to theire prince, & to his person great reuerence, & to fulfil his commaundements: & ỹ prince oweth egall iustice to euery man, & meke conuersacion to all men.

Justinian The kinge obeieth no man, but ỹ lawe onelye.

The publique wealth is there perpetuall, and wythout any sodain fall, wher the prince fyndeth obedyence, and all the people findeth loue with the prince. For the loue of the Lorde or prince, breedeth the good obedience of the subiect: and of the obediẽce of the subiect, bredeth ỹ good loue of the prince.

Aristotle Wicked men obey for dreade, & ỹ good for their goodnes.

The wycked and disobedient persones, seeketh

seeketh confusion.

Loue him that obeyeth godde and hys prynce: And seeke not his felowshippe that disobeyeth them.

The inferiour person or subiect ought to consider, that all bee it hee in the substaunce of soule and bodye is equal with hys superioure: yet for as muche as the powers and qualities of the soule and bodye, with the disposicion of reason, bee not in euery man equal, therefore godde ordeyned a diuersitie of preeminence in degrees to be among men for the necessary direccion and preseruacion of them in conformitie of liuing.

Reuerently obey thy parentes.

Vanquysche thye parentes withe sufferaunce: Stryue not with thy father and mother although thou say the trueth.

Looke what obedience thou rendrest to thy parentes: looke for the lyke again of thy children. Aristippus.

It is the part of a ponge man to reuerence hys elders, and of suche to choose out the beste and moste cõmẽded whose counsayle and auctoritie hee maye leane vnto: For the vnskylfulnesse of tender yeares, must by old mens experience, be ordered and gouerned. Tullius

Seruauntes (in word and dede) ow due Socrates

obedience vnto theire bodelye maisters.

Alex. Seuer. A seruant made malapert, wil kyck at his duty: and labour by custome becom-me the ealye.

Gentle maisters, haue comonly proude seruauntes: and of a master sturdye and fierce, a litle winke to hys seruaunt, is a feareful commaūdement.

Solon Ye obeye the manye, that obeye the hys lustes.

Ye doth him selfe wrong, whiche obeyeth them whom he ought not.

Hermes *He that at ones instance an other wil defame,*
wyl also at an others, to the last doe the same:
For none are so daungerous and doubtful to trust,
As those that are redieſt to obey euery lust.

Nothing obteyne the fauour so muche, as diligent obedience.

¶ The summe of all.

Obedience is a vertue, that god dearly loueth,
which mightely doth extolle, the glory of his name,
And to the effect of gods loue, it directly looketh.
As the philosopher ful woorthelye, writeth the same:
Gods holy loue & obedience excludeth alshame.
Obey the kyng thy parents al laws and auctorytie,
Then doubtles thou shalt leade thy lyse most quietlye.

¶ The end of the thirde booke.

¶ The

¶THE FOVRTH Booke

¶Of Sorowe & lamentacion or vexacion of minde. Ca.i.

Sorow is agriefe or heauines for thinges ỹ be dere & pall. Aristotle

Sickenes is ỹ passion of ỹ bodye, but sorowe ỹ passiõ of the soule. Hermes

Sorowe is nerte, frende to solitarines, & enemy to cõpany, and heire of desperacion. War. Auk,

It is a greate sorowe for an auaricious man to see his goodes lost.

The suspicious, the hasty, & the gelous man, liueth euer in sorowe. Plato.

The hasty mã is neuer wõut trouble. Socrates

Of sorow cõmeth dreames & fantasies.

By sorowe and thoughte, the harte is tormented.

Sorowful sighes shewe the griefes of the harte.

There is noe comparison of the greate dolour of the body, to the least pain that

the spirit feleth.

War. Aur. Sorowfull hearte lyue wythe teares and weping: and be merry and laughe in dyinge.

Swete woordes coumforteth the hearte but litle that is in tribulacion, except it be mingled with some good woorkes.

Of thought commeth watchinge and bleared eies.

Hermes. There be .vi. kyndes of men that be neuer without veracion. The firste ys hee, that can not forgeat his trouble: An enuyous man dwelling with folke newly enryched: He that dwelleth in a place y cannot thryue, where as another thriued before hym: A ryche man decayed and faine in pouertie: He that would obteine that he cannot geat: The last is, he that dwelleth with a wyse man, y can learne nothing of him.

Suertye putteth away sorowe, & feare byndreth gladnes.

If thou wilt be counted valiaunt, let neyther chaunce nor grieke ouercome thee.

Plato. If thou desyre to haue delyghte without sorow, applye thye mynde to studye wisedome.

Accustome not thye selfe to bee heauye and sadde: for if thou doe, thou shalte bee thought

thoughtfierce: yet be thoughtfull, for ꝑ is a token of a prudent man.

To frendes afflicted with sorowe, we ought to geue remedie to their persones and consolacion and comforte to theyre heartes. Wat Art.

The multiplyinge of frendes, is the swaginge of cares. Plato.

A wyse man in tourmentes is euermore happie. But he that is troubled either for fayth, for Justice, or for the liuinge goddes sake: that sufferaunce of payne bringeth a man to perfect felicitie Aristotle

The Rodde of god, or his scourge of affliccion (whereby ꝑ proude flesshe of man is pinched & brought lowe) is ꝑ most ready & necessary mean whereby they shalbe driuē to remēbre theselues & to liue ꝑ more honestly & vertuously in ꝑ sight of god

The greatest easemente to ease hym that is in heuines, is to exercyse the waueringe harte withe some good occupacion. Mar. Aur.

There is no sorow, but that lengthe of time may allwage and make more easy. Sulpitius.

As a wise mariner in calme weather, prepareth him selfe lookyng for a tempest: euen so dothe the minde when it is moste at quiet, to doubte of some tribulacion. Plutarch.

A wyse men quietly beareth theire grie-

tes and sorowes, as thynges that were verye swete and commodious to theym: assuredlye knowynge, that if theye shal be stricken with any kinde of aduersitie, and that it be paciently borne, they shal not loose their rewarde.

Pithis. Sorow commonly taketh not place in him that abstaineth from foure thinges: that is, from hastines, wilful frowardenes, pride and slougth.

Mar. Aur. Counsell, exhortacion, & perswasion to him y is in trouble: geueth smal consolacion, whe ther is no remedy.

Senec. He is not worthy to lyue, that taketh not care to liue well.

Hermes. He is wicked and moste to bee despysed of all men, that carethe and studieth for nons, but for himselfe.

Senec. In al thye trouble remembre thys reaso: hard thinges may be molified, strayt thinges may be loosened, and heauy thinges shall little grieue hym, that can handsomly beare them.

Lactancius. As euerlastynge felicitie, doth quickly followe the godlye in the shorte race of theire mysterye: so euerlastyng mysterye: quickelye followeth thungodlye, in the short race of their worldly felicitie.

¶ The sume of all.

¶ Se

Sorow is a griefe for thinges done and past,
which by paynfull sighes appeareth from the hart,
Sorow secretly woorketh mannes lyfe to wast,
Sorowe and sicknes together taketh part.
Sorow must be thought on, when felt is no smart
And as after a calme, tempests doth folow,
So after quyetnes, ther foloweth sorowe.

Of witte and Discrecion. Cap. 2.

MAnnes witte is the instrumente of godde wher by is declared vnto the woride that al vertue commeth of him. Plato.

There is noe greater treasure, then discrecion & witte. Socrates.

Witte without learning is lyke a tree without fruite.

By reading witte and vnderstãding encreaseth.

Mãs wit (by ỹ will of god) is naturally nourished & fed wt ỹ gift of learning and knowledge: & by time spent in study it eyther diligẽtly searcheth or doth alwayes sowhat & is led wt ỹ delight, both of seing & hearing. Tullius.

Thou shalt muche profit in reading: yf thou doe as thou readest.

Wisedome cannot bee profitable to a foote, nor wit to him that vseth it not. Galene.

Wisedõe is the treasure of wit: where- Plato.

with, euery mā ought to enriche himself
Dispose not thy wit, both to vertu & vice

Diogenes. The wit of man is apte to all goodnes if it be applied therunto.

Manes witte is of it selfe so corrupt & peruerse, that by counterfaiting & dissēbling, one maye easely beguyle or abuse another: hauinge one thynge secretlye hydde in hys harte: when outewardly he sayth and doth cleane contrary to ỹ meaning of his hart.

Alex. Mag. Many excellent & goodly wittes are not a little hinderd, throughe the fault of many instructours and teachers.

Diogenes. The witte is made dul, with grosse and immoderate feding.

Alex. Seuer. Neither witte, strengthe, or courage (in any man) can neuer become lyuely & excellent where the minde is addicte to superfluous feding, to beastlye ydlenes, or wāton pastimes: but onely by tēperaūce in liuing, vigilant prouidēce, & cōtinual exercise. Whereby strength is nourished & witts be encreased, lyke as by thother, strēgth of body is resolued, & the wyttes be consumed, or vnprofitably dispersed.

Sigism. Thornamētes of wit are muche more faire, thē ỹ badges of outward nobility.

Ambicious menne, haue vngracious wyttes.

A meke

A meke wittie man, is hard to be foūd Hermes.
Through lacke of wit springeth much harme.

That man that is voide of witte and Celsus.
faith, there is in him no hope of redresse
eyther by any comfort and counsayl that
shalbe giuen vnto him.

He that hath least wit, is moste pore. Polion
He seemeth to be most ignorant, that Socrates.
trusteth most his owne witte.

Stablishe thy witte both on thye ryght
hand, & on thy left, & thou shalt be free.

A bonde man to Ire, hathe not power Socrates.
to rule by his owne wit.

If thou shalt at any time be constrained Xeno.
to fight in warre or els wher, trust more
to thy wit then to thy strength: for wytte
without strēgth much more preuayleth,
thē strength without witte tattaine the
victorie.

To see, is but a small matter: butte to
foresee, is the token of a good wit.

Excellent thinges ought to bee doone Pittachus.
wittely, and with great circumspection

It is better to want ryches, then witte Ptholomeus
Shamefastnes in a childe is a token of Seneca.
wytte: but in a manne a token of foo-
lishnesse.

A wittie woman bringeth foorth wise
children.

Meer: a.

Tullius. Recreation of wittes are to bee suffred: for when they haue a while rested, theye spring vp oftentimes the better and more quicker.

Alex. Seuer. That passime is to be abhorred, where witte slepeth, and Idlenes with coyetise is onely learned.

A quiet wit and a cleare vnderstãding, taketh right great heede of thinges that be past: prudently waying things present, and thinges to come.

Alex. Seuer. The wittes which in age wil be excellent: may be knowen in youth by theyre honest delites.

No wit can make straight, ỹ whych nature hath made croked.

Protegenus. Ye best perteineth his own witte: that though his knowledge be great, yet thinketh of him selfe to vnderstand but little

Aucthoritie and fauour doth not onelye shewe a good witte, but it doth also polishe that which is rude.

God truely geueth wisedõe, but fauour and aucthoritie do shew it most chiefelye in a weale publique.

Like as the earthe nourisheth the roote of the tree, but yet ỹ sunne bringeth forth the blossomes: And if the storms let not he with his holsome heat ripeth ỹ fruite and maketh it pleasaunt, Euen so studye

and

and labour bringeth in knowelege, whiche by the comfort of princes appeare the abrode in some ministracion: And yf eny displeasure bring none impedimente, the encreace of fauour make bothe wytte and learninge frutful and profitable vn to the weale publique.

As emptie vessels make the lowdest sou- Socrates.
de: so they that haue least witte, are the greatest bablers.

Like as narow mouthed vessels, why- Hermes.
che are longest in filling, keepe their ly- cour the better: so wittes that are slowe in taking are best of al to retaine that they learne.

As yron & brasse are ꝑ brighter for the Plato.
wearing: so ꝑ wit is most readye, that is most occupied.

¶ The summe of all

The greatest treasure without comparison
For mannes felicitie, here in this lyfe
Aboue gold & siluer is wytte and discrecion:
To temper the ioyful & comforte the pensife
Or otherwise to enstructe man, in peace or strife.
VVyt also is encreased, by often reading
And like the fruitles tree, is wit without learning.

Of Frends and Amitie. Cap. iii.

Aristotle. FRindship is a vertue, or ioyneth w vertue.

Tullius Frendeshippe cannot bee wythoute vertue: & that in good men onelye.

Frendshippe is none other thinge, but a perfecte consente of all thynges apperteynynge as well to god as to man with beneuolence and charitie. And there is nothynge geeuen of godde (excepte sapience) that is to manne more commodiouse.

Frendshyppe in good menne, is a blessed and stable connexion of soundry willes, makynge of two persones one, in hauynge and sufferynge. And therefore a frende is properlye named thother I: For that in them is but one minde, and one possession. And that which more is, a manne reioyseth more at his frendes good fortune, then at his owne.

Mar. Aur. This is a iust lawe of freendshyp, that the friend in all thynges trusteth to his frend: first regarding who is his frind.

Diogenes. It is smal pleasure to haue lyfe in this world, if a mā may not trust his frindes.

Beeware that thou takest not them for thy frindes, whom thou subduest & bringest to subiection.

Friend-

Frendshippe is to be preferred before al worldly thinges: because there is nothing more agreable wythe nature, nor that helpeth man more, either in prosperitie or in aduersitie. Tullius

True and perfecte frindshippe is, to make one harte and mynde, of manye partes and bodies. Pithagoras.

He that would endeuour to take away frindship from the felowshippe of mānes lyfe: should seme to take awaye the sūne from the worlde. Cicero.

Frendship is the louer of loue. Plato.

It is the propertye of frendes, to lyue and loue together. Arist.

Good will is the begynner of frendeshyp: which by vse causethe frendship to folow. Frindshippe ought to be engendred of egalnes: for where equalitye is not, frendshyp maye not longe continue Plato.

Where anye repugnauncye is, there may be none amitie, since frendshyp is an entire consent of wylles and desyres. Therefore it is seldome sene that frendship is betwene these persones: A manne sturdy, of opinio infallible, and of sowre countenāce and speache, with him that is tractable and with reason perswaded, & of sweete countenaunce and entertaynement. Also betwene hym whyche ys

circum-

elevated in auctho?itie, and another of a very bale eſtate o? degree: yea and if they be both in an equal dignitie, if they be deſirous to climbe, as they doe aſcende, ſo frendſhip fo? the mo?e part decayeth.

Isocrates. Diſtance of place ſeuereth not, neither hyndereth frendſhip, but it may let the operacion therof.

Hat Tur. Where as true frendes be, theire paynes are in cõmon.

Cicero. A true frende is mo?e to be eſteemed, then kynſfolke.

Seneca Ye is a good frend that doth his frend good, and a mightye frende that defendeth his frend from harme.

Plato. Get frendſhippe of them that followe truethe.

Aristotle Admitte none thy frende, excepte thou firſt knowe how he hathe behaued hymſelfe with his other frendes befo?e, fo? looke howe he hath ſerued them, euenſo will he ſerue thee.

Periander Be ſlowe to fall in frendſhyp, but whē thou art in, continue.

Hermes. Who ſo loueth good manners, perſeuereth in frendſhip.

Mar. Tur. But no truſt in frendes in thy p?eſent p?oſperity, fo? it is an euident tokē and p?onoſtication of an euil fo?tune.

Ye

He is a very friend, that lightly forget teth his frendes offence.

Scornefull menne, are daungerous frendes.

There is no man, that would choose to liue without frendes, although he had plenty of al other ryches. Seneca

It is a sweete pleasure for a manne, to helpe and be holpen of his frendes. Phocion.

One friend ought not to require anye vniust thing of another. Mar. Aur.

Friends ought to bee like good horses: that is, that they oughte to haue a lyttle head, by humble conuersacion: quyck of hearing to thintent that they be readye when they are called: a soft mouth to the end that their tong be temperate: ỹ houe of the foote hard to suffer trauayle: And their handes opē to do good deedes: theire feete sure to perseuer in amity: A bay colour for his good renoume: also ỹ he bee without curbes and bittes. And that he may go, wher as any fatal destenies turneth the bridle and raygne of fortune.

There is so litle differēce betweene our eneinye and our frende, and so harde to knowe thone from thother, that ther is great ieopardy, lest we (somwhat reckylesse or negligent) defend oure enemy in steede of our friende, or hurt oure friende Plato.

in stede of our enemy.

Aristotle. That agreement together of euyll mẽne in mischiefe, is not friendshipe: for friendshipe of it selfe is so pure, that it will not be vsed in euyl.

Proue not thy friende wythe damage, nor vse thou him vnproued. Thys mayest thou doe, if when thou haste no neede thou fayne thy selfe to be nedy: In which if he helpe the, thou art neuer the worse, but if he refuse, thẽ knowest thou by fayning, how for to trust him.

Isocrates. Be as mindeful of thyne absent frendes, as of them that be present.

Aristotle. Frindes in aduersitie, are a refuge: and in prosperitie a pleasure and delighte, to communicate our pleasures withall.

Hermes. If thou desyre to be thought a friende: do thou ẏ workes that belong to a friend

Pitta. If thye friende myscorder himselfe towardes thee, breake not of friendshippe therefore immediatlye, but rather assay by al meanes to reforme him: so shalt thou not onely retaine to thee thy old freinde, but shalt double his frindeship.

There be many that lacke no frendes, and yet lacke friendship.

A wyse man though he be contented ẏ satisfied with himselfe: yet will hee haue frendes, because he will not bee destitute

of

of so great a vertue.

Beare witnes rather against frindship, then against truth.

There cannot be frindship betweene a seruant & his maister, in asmuch as their estates be vnequal. But so: as muche as they be both men, they mai: because that in manhood they be both equal. Plato

New amities be weary in thzee dayes. And wee see often p:aued by experience, that frindes lightlye token, are lightlye left againe. Mar. Aur.

Do good to thy frindes, that they may be the moze frindly: & to thine enemies, y they may be thy frindes.

Thiniury of a frind is much moze greuous, then thiniury of an enemy. Socrates.

He that p:omiseth & is longe in fulfylling, is but a slacke frind. Mar. Aur.

He that casteth awaye his kynsfolke, & maketh hym frindes of straungers: doth as the manne whyche woulde cast away hys flesheIye legge, and sett on another of wood. Plutarch.

As fyze & heate are inseperable: so are the hartes of faithful frinders. Senecs

Like as a Phisicion cureth a man secretly, he not feelyng it: so should a good frend helpe his frinde p:iuilye, when hee knoweth not of it. Aristotle.

The summe of all.

Frindſhip which is thagreement of mindes
In truth and loue, is the chiefeſt vertue:
Of morall vertues, that in the world man findes,
Wherefore in the worlde, to liue who ſo myndes,
Ought frindſhip to get, and got to enſue:
By loue (not by lucre, that true frindſhip blindes)
Knit with an hart, where rancour neuer grewe,
Which knot, eſtates, equalitie ſo byndes,
That to diſſolue, in vaine my fortune ſue,
Though malice helpe, which all glory grindes.
So ſtrong is frindſhip, as no ſtormie windes,
Haue mighte to moue, nor feare force to ſubdue,
Where al theſe pointes be ſettled in their kindes.

Of Geeuing and receiuing. cha. iiii.

Catiline, AS geeuyng and receiuing are cõtrarye thone to thother: ſo thone is more commonlye vſed then thother.

Phoſion In gyuinge theſe thinges muſt bee conſidered: what thinge, & to whome, howe, where, & wherefore thou geueſt.
God will encreace that little ỹ thou haſt: if thou purpoſe to giue of ỹ little.

Titus Li. In receiuing be thankfull: and at the leaſt haue a good will, to requite a frendly benefite.

When

When thou frindelye doest intende to giue, chose (as nere as thou canst) suche a person as is plain and honest, of good remembrance, thankful, abstaining from ỹ goodes of other, no nyggarde of his owne especially to all men benecuolent.

Whom peruerse fortune, long sikues, seruice, frindship, disloialtie of them that were trusted, or that theeues or oppressours, haue brought vnto pouertie, to those let men extend forth their compassion and charitie. Alex. Se.

The greatnes of a benefit is declared, either by the commoditie, or by the honestye, or by the necessitie. Tullius

He that may geue and geueth not, is vtterly an enemye: and he that promyseth forthwith, and is long or he doe it, is but a suspicious frende. What needeth wordes to our frendes, when wee maye succour them with woorkes. Is it not right to whome we geue our hartes, whiche is the best thing within vs, that wee gyue him onely our tonge, that is the wurste thing of al our byrdes. Ouer. Aus.

Those frindes are but slender & scant frindes, that in promysing many things wil be slacke to giue any thing.

A vertuous hand is not bound to make the tong a foole.

Promise is an auncient custom among the sonnes of vanitie: And of custome y tongue speaketh hastely, and the handes worke at leysure.

Socrates Promise & performe.

Geue to the good, and he wil (if he can) requite it againe: but gyue to the euill disposed, and he will stil beg & aske more.

If thou bestow a benefite, kepe it secret but if thou receiue any, publish it abroad.

Requite benefites.

Gyue to the needy: yet not so that thou vndoe thy selfe.

Gyue at the firste askinge: for it is not freely giuen, that is often craued.

Seneca Giue no vaine and vnmeete giftes: as armour to women, bookes to a plowman or nettes to a student.

Let thy giftes be suche, as hee to whome thou giuest them, doth delight in.

Solon Gyue liberally for thy profit.

Se that thy giftes bee accordig to thine habilitie: for if they be to byg, thou shalte be thought a waster: And againe: if they bee to small, thou shalte bee thoughte a nyggarde.

Succour them that perish: yet not so y thou thy selfe perish therby.

Socrates Boast not of thy good deedes, lest thine euill be also laid to thy charge.

Re-

Remember them which haue done the good, & forgeat not their benefites.

Benefites ought to be aswell borne in mynde, as receiued with the hand. He is vnthankfull whiche acknowlegeth not ỹ good that is done vnto him. And hee is more vnthankfull, that to his power requiteth it not: But he is most vnthākful that forgetteth it vtterly. Seneca.

One gift well giuen, recouereth many losses.

The remembraunce of benefits, ought neuer to ware olde.

A small thinge geeuen willyngly, is more acceptable then that which is grudgyngly geuen, bee it of neuer so greate a prys.

A gyfte grudgyngly giuen of a nygarde, is called a stonye loafe: whiche although it be bitter, is nedeful to be receiued of the hungry.

The will of the geuer, & not the valu of the gift is to be regarded.

Hee is worthy to be deceyued whych whyl he bestoweth a benefite, thynketh of the receiuing of another.

To be worthy a benefite, is more, then to haue geuen a benefite. Diogenes.

The summe of all.

In geuing, these thinges must be considered.
what thing, to whome, where, & wherfore it should be
first: the good and nedye, ought to be remembred,
and thei, or els god, againe shal requite thee.
But see thou be myndful of thine habilitie,
then, if to giue, thou shalt be disposed,
geue, not to receiue, lest thou be deceiued.

¶ Of Pouertie & Neede. Cha. v.

Philip

POuerty is a vertue lerned wout a teacher.

No man is poore but hee that thinketh him selfe poore.

He is myghty, which hauing riches is poore: but he is more mighty whiche being poore, is riche.

No riches are to be compared to a contented minde.

Diogenes

In all thinges ỹ meane is best: And to lyue warely is a great treasure: & to liue wastfully causeth pouertie.

He is not to be thought poore, whome bis little ỹ he hath suffiseth.

Not he that hath little, but he that desireth muche is poore.

Isocrates

A manne were better lyue poorelye, beeynge assured of the blisse of heauen, then to bee in doubte therof, possessinge

all

all worldly ryches.

There is no fault in pouertie, but their myndes that so thinketh it, are fauty.

To know howe to vse pouertie well, is great blessednes.

Pouertie with surety, is better then riches with feare.

Joyous and glad pouertie, is an honest thinge. Seneca

Be satisfied with little, for it will encrease and multiply.

It is better to suffer greate necessitie: then to horow of him, whom a man may not trust.

More miserable is the pouertye of the minde, then of the body. Aristotle

Hee is not to bee counted poore, that hath i youth purchased good disciplines, and honest frynges: hee is in moste wretched estate of beggery that is not indued wyth anye good qualitye or gyfte of knowledge. Diogenes.

Pouerty letteth not a man to exercise merciful actes.

If thou fauour the poore that can doe but little, thou shalt be fauoured of god, that can do much.

He that rebuketh the poore, because of hys pouertye: rebuketh the maker of the poore.

Per. Iur. Ye maye thinke, that the father that dyeth, & leaueth his sonne poore & wise, ỹ he leaueth him to much: And he that leaueth his sonne rich & foolish, I think hee hath left him nothing.

It is better to be a poore man beleuing in god, then to bee riche puttynge doutes in him.

The miserable lacke of the poore man, & the superfluous riches of the rich man, causeth discord among the people.

Socrates Haue compassion vpon poore menne, and God shall reward thee wyth greater riches.

Mar. Iur. When a man is plaged with pouertye & sickenes (bothe ioined in one) & haue no succour nor easement: there riseth in him an intollerable griefe, a fire not able to be quenched, a sorow without remedye, a tempestful of wreckes, & a burnig flame both of soule & body.

Pouerty is euil, but riches is wurse.

If thou desire to bee quietlye mynded thou must either be a poore man in dede, or els lyke a poore man.

A nedy old man, is a miserable thinge.

Plato Seneca If thou wilte lyue after nature, thou shalt neuer be poore: if after thine owne oppinion, thou shalt neuer be riche.

The state of pouerty is specially to bee re-

redzessed by the grace and fauour of god: we alwaies endeuouringe our selues by all honest meanes to be holpen, and not by corrupt couetting of other mens goods for thereunto wyll then follow at hand, the wicked affectes of thestes, of periuries, of robberies extorcions, and so forth to the further kyndling of gods wzath.

At thend, honour is geuen to a yong pson poore & vertuouse, rather then to an olde person, rich & vycious.

The rich may haue polwer to bee moze esteemed with poore people, and accompanied with rich and couetous: but ỹ vertuous poore pson shalbe better esteemed and lesse hated. War. Aue.

The summe of all.

Pouertie with pleasure or paine doth appere
In al estates, by sundry condicion
Pouertie with ioy is more blessed and deare
Before god (then riches) without excepcion
wretched pouertie, is of beastly affeccion
and those sort of men, that are poore and vertuous,
are more worthy honour, then the riche and vicious.

VVhat mentall vertues are.

¶THE FIFTHE Booke

¶VVhat mentall powers or vertues are. cha. i.

BEcause ỹ Soule of manne, is the moste pr̃cious thing belõging to mã, thimage of God also and immortal: It is necessarye likewise to shew, by what power & mean in vs, our soules may atteine euerlasting blisse: ỹ is continuall abyding, in the loue & pr̃sẽce of god; for ỹ is thend, ỹ al soules naturally do seeke for. This blessednes it atteineth, through mental vertues: ỹ is to say of certein powers of our mynds: whereby we discerne what is good, & so labour to enforce our affectiõs to folow the same, contrary to ỹ lust of the frail body, which alwaies leadeth vs to euill & naughtines, whiche mentall powers, what they be,

be, howe they are attained, maintained & lost: & how they ought to be applied (according to ỹ myndes of the best Philosophers) shalbe shewed: & in their appointed places shalbe knowne from other vertues, by ỹ title of Mental vertues: which duely to learne & followe, I beseeche god, giue vs al his grace: wout which, al teachinge & learninge in this behalfe, is but mere vanitie.

¶ Of Vertue. cha. ii.

VErtue is none other thing, but disposicion, & exterior act of ỹ mynd, agreable to reason, & the moderacion of nature. Alex. se.

Vertue is a stronge castle, and can neuer be wonne: It is a Ryuer that nedeth no rowynge, a sea ỹ moueth not, a fire ỹ quẽcheth not, a treasure that neuer hath ende, an army neuer ouercome, a bourde that neuer wearyeth, a spye that euer retourneth, a signe that neuer deceiueth, a plaine waye that neuer faileth, a sprope that forthwith healeth, and a renoume that neuer perisheth. Mar. Aur.

Vertue in al woorkes, is chiefely and aboue al thinges to be praised: as the head fountayne and most precious Iewel of al maner ryches.

Duely

Aristotle Onely vertue, attaineth the euerlastig blessednes.

Socrates Vertue principally aboue all thinges, pourchaceth to man, benecuolence, frindshyp and loue.

Seneca Vertue is shut vp from no man, but is ready for all that desire her. She receiueth all men gladly: she calleth al men, both kynges, seruauntes, and banished menne: she requireth neyther house nor substaunce, but is contented wyth the naked man.

Hesiodus The waye of vertue is harde at the beginning, but after thou hast crept vp to ỹ toppe, remaine there for thy verye sure quyetnes.

Mar. Aur. The trace of vertue is as good in good thinges with them that bee good as the vice and dishonestie of euill folkes, is in euill thinges.

Plato There can nothing be amẽded or rightly corrected, but by that which surmounteth it, and is better then it: as vyce by vertue, falshod by truthe, wronge by iustice, folye by wisedome, Ignorauncc by learning, & such lyke.

Vertue alone, persourmeth theuerlasting felicitie.

Termes It is better to suffer shame for vertuous dealyng, then to winne honoure for vi-

vicious liuing.

To attain vertues we haue good desire but to attaine vices wee putte to all our woorkes. Mar. Aur.

Few persons take hede or haue knowledge, where vertue is to bee learned. Socrates

The lesse tyme a man haue to liue, the more earnestly is the vertue of studye to be procedded in. Diogenes.

To vse vertue, is perfect blessednes. Pithagoras

Prudente is the guyde of all other vertues. Seneca

Sowe good woorkes, & thou shalt reap the flowers of ioy & gladnes. Socrates

Solyue with menne, as if God sawe thee.

Applye thy selfe so nowe in vertu, that in time to come, thou maiste therefore be praised. Plato

Vertue though it come not at the first, yet by diligente seekynge, it maye bee founde out. Socrates

He that is vertuous and of godly behauiour, is lyke vnto god: but he that is to the contrary, is vtterly vnlike him. Plato

It is not possible for anye vertuous manne (if he bee vertuous) that hee vnlawefullye take anye taste in an other manues good. Mar. Aur.

Refrayne from vice, for vertue is a vnecious

cious garment.

Applye thy mynde to vertue, and thou shalt be saued.

Be vertuous and liberal: so shalt thou eyther stoppe the slaunderous mouthe, or elles the eares of them that shal heare hym.

Pitha. Sleepe not before thou haue considered howe thow haste bestowed the daye paste: If thou hast done wel thanke god: If otherwise, repent and aske hym forgeuenesse.

Plato Ensue the vertues of thy good auncestours.

Socrates The chiefe vertue to young menne is, not egerly to attempt any thing.

Diogenes To a vertuous & well disposed man, euery day is high & holy.

Aristippus. Nothing can corrupt a mynde, wholy dedicate to vertue.

Mar. Aur. The high vertues, amõg all noble vertuous people, consisteth not alonly to suffer the passions of the bodye, but also to dissimule them of the soule.

Hyalonius Trauaile & take paines to spende thy life in the trade of vertu: the paine is but short, but thy vertues shall euer endure. If to the contrarye thou shalt haue pleasure to doe that whiche is ill: thy pleasure abateth, but euil tarieth still.

Vertue

Vertue verely exceedeth al thinges: for if liberty, substance, health, & liuing, our countrey, parents, & children do well, It happeneth by vertu, she doth al aduaũce, vertue hath all thinges vnder her gouernaunce. And in whome of vertue is foũd great plẽty, any thing that is good, may neuer be deny. Plautus.

Vertuous men feare more twoe dayes of prosperity, then two hundreth dayes of aduerse fortune. Mar. Aur.

Vertue by aduersitie, is best tried.

That persone is not worthy to lyue, ỹ will not studye to liue verteously. Legmon Diogenes.

With vertue god sustaineth vs, & wyth thonder of Justice, the people are wel gouerned and ruled. Mar. Aur.

Vertue is preased to of many: but ther is no man ỹ effectuously foloweth it. Diogenes

Men will put them selues to paynes, for thattaininge of all thinges, saue vertue and honesty.

In all voluntary thinges, a man may be vertuous, but in naturall thinges, I confesse euery man to be vycake. Mar. Aur.

Like as the eye cannot see bothe at once, aboue & beneth, no more maye the wyte apply both vertue & vice together. Hermes

Like as in a paire of tables, nothynge may be well written before the blottes & Socrates

blurres be wiped out: So vertue & noblenes cannot be sene in a manne, except he first put away his vices.

Pyrrhus rex. To a verteous manne is but a smal reward to be lord ouer al thearth: And it is but a small chastisement, to take a vicious mans life from him.

Diogenes Verteous and well disposed persones, loue honestye and shamefastnesse in all places.

Plato Lyke as a precious stone in a golden ryng: so shineth an heart that is setteled in verteousnes.

Mar. Aur. Yong vertuous persones, are bound to honour auncient wise men.

Hermes Like as men choose good ground to labour and to sowe, so shoulde they choose also vertuous and honest men to be their seruauntes.

Thales It is a great vertue to flye those thinges oure selues, whyche wee reproue in other.

Plutarche. Wythout vertue, man is but in ỹ nũber of beastes.

In vertue maye bee nothing fucate or counterfait: but therin is thonly ymage of veritie called simplicitie.

Mar. aur. Ye that liueth vertuously in thys life: his spirit shall haue rest with god.

The

¶ The summe of all.

Vertue in all woorkes is greatly to be prayſed
As the head fountain, and iewel moſt precious
By vertue friendſhippe & loue is purchaced.
Vertue is a garment, moſt cõmelye and curious.
To obtein vertue (therefore be ſtudious
For he that loueth vice, and doth vertue deteſt,
May wel be compared, to a lothſome beaſt.

¶ Of wiſedome A mentall vertue. Cap. lii.

SApience the ſcience of things diuine & humain which cõſidereth ỹ cauſes of euery thing: by reaſõ whereof, ỹ which is diuine, ſhee foloweth & ỹ which is humain, ſhe eſteemeth farre vnder the goodnes of fortun. Tullius

Sapience is the foundacion and roote of all noble and laudable thinges: by her wee may wynne the good ende, & keepe vs from euerlaſting paine. Arist.

Wyſedome is the knowledge of diuine thinges: and is the heade of all other ſciences.

True wiſedome teacheth vs as wel to doe as to ſpeake.

It ſuffiſeth not a louer of wiſedome to reproue the vice of other by woordes: but it is neceſſary that hee doe the woorkes ỹ Mat Aur.

hee requireth other to doe.

Plato. Of all the giftes of God, wysedome is the most excellent. She geueth goodnes to the good, and forgiueth ỹ wicked their wickednes: She ordreth the minde, shee directeth the life, and ruleth the workes therof teaching what ought to be done, and what to be left vndone: wout which no man may be safe.

Wysedome is lyke, and ignorannce is death: wherfore the wise man liueth: for why, he vnderstandeth what he doth: but the ignorant is dead, because he doth he knoweth not what.

The haters of wisedoome, are louers of death.

Wisedome is the defence of the soule. & the mirrour of reason: & therefore blessed is he that trauaileth to geat her, for shee is the ground and roote of all noble deedes: by her we obtaine the chief good, ỹ is euerlasting felicitie.

Wisedome and iustice are honorable, both to gode man.

Hermes. Of all ỹ good giftes of god, wysedom is most pure, she giueth goodnes to good people, she pardoneth the wicked, she maketh the poore riche, and the ryche honorable: And suche as vnfaynedlye embrace her she maketh lyke vnto God.

Wyse

Prudence is the guyde of all other good vertues.

Wisedome garnisheth riches, and shadoweth pouertie.

To men of lowe degree, wysedome is an honour: & foolishnes is a shame to mē of high degree.

As we see oftentimes, vnder a bare and torne coate wisedome lyethe hydde: so lykewyse, vnder ryche vestures and ornamentes, folye greatlye and hurtefullye lurkethe. Lodouic. Card.

Wisedome at the beginning semeth a great wonder. Pithagoras.

Wysedome thoroughly learned, wil neuer be forgotten.

Wisedome is like a thing falne into ỹ water: which no man can find, except he search at the bottome.

It is not possible for him to obtain wisedome and knowledge, that is in bōdage to a woman.

Wisedome most commonlye is founde in him that is good & verteouse. Boetius.

That mā is vnhappy whersoeuer he cōe that hathe a witte and will not learne wisedome. Socrates.

Wisedom causeth a mā, to be honoured. Alex. Seuer.

A quiet man, ioineth his wisdōe wyth simplenes.

By wisedome is marked and substaũ-
cially discerned, the woordes, actes and
demeanour of all men, betweene whome
happeneth to be any entercourse or fami
liaritie, whereby is engendred a fauor or
disposition of loue.

Hermes. Wisedome teacheth a mã to know his
creatour.

Solon Ye that desireth wisedome, desirethe ỹ
most high & diuine estate.

Ye that findeth wisedome, findeth lyfe
here in this worlde, and in the world to
come.

Ye that seketh wisedõe the right way,
findeth her: but many erre, because they
seke her not duely, and blame her wyth-
out cause.

Aristotle Science is had by diligence, but wyse-
dome and discrection cometh from god.

Socrates. The feare of God is the beginnynge of
wisedome.

Pithagoras. Honour wisedome, and denye it not to
them that woulde learne it: and shewe it
not vnto them that dispiseth it.

Hesiodus All suche persones are to bee approued
verye vile, and nothinge at all profitable
whiche being of themselues voide of vn
derstanding and wisedome, will stobern
ly disobey such as gladly would geue vn
to them both sage and wise counsaile.

The

The repoꝛte of wisedome and vertue, is good in all tyrauntsopinion, so long as hee thinkethe that nothinge whyche is spoken oꝛ doone, bee repugnaunt agaꝛinste his affeccions: foꝛ hee accomptethe it but a vanitie (iudging as a sicke man) nothinge to bee good, that agreethe not withe the sent oꝛ taste of his owne lothesome appetite. Aristippus.

Wisedome is a tree that springeth frō the hart, and beareth fruite in the tonge. Plato.

Without study of wisedome, ẏ mynde is sicke.

Early rising and much watchinge are pꝛofitable to kepe a man in healthe, & to encrease his wisedome.

Wisedome in the harte of a foole, is lyke a flying thing, that can not lōg continue in one place. Plato.

A manne of perfect wisedome, cannot die: and a man of good vnderstandynge cannot be pooꝛe.

It is a special point of wisedōe to know to what purpose ẏ time best seruethe foꝛ. Archilaus.

Powꝛer and might is in youg men: but wisedome and pꝛudence is in thaged. Seneca

Wisedom maketh men to despise death and ought therefoꝛe of al mē to be ēbꝛaced, as the best remedy against the feare of death.

As the ploughe rootethe out frome the earth al brambles & thistles: euē so Wisedome rooteth out al vices from the mind

Plato. Like as an hand is no part of a manne except it can do thoffice of an hande: so is wisedome no part of a wise man, except it be occupied as it should be.

Like as the eye without lighte, can neyther se it self, nor iudge of any thinge els So the soule that lackethe wisedome, is brute, & knoweth nothing.

Socrates As health conserueth the body, euen so wisedome conserueth the soule.

Seneca. Like as the sicke mā which asketh coūsail, and is taught of the phisicion, is neuer the nerer of health except he take his medecine: so he that is instructed in wisedome and vertue, and folowethe not the same, is neuer the better therfore but loseth the helth of his body, & blessednes of his soule.

Plutarch. Like as an Adamant bye a secrete and hid power, draweth yron vnto it: euē so Wisedōe by a secret meane, draweth vnto it the hartes of men.

Seneca As he whiche in a game place runnethe swiftest, and continueth stil his pace, obteineth the crowne for his labour: So al that diligently learne, and earnestly folowethe wisedome and vertue, shall bee crow-

crowned with euerlasting glory.

Among wise men he is wisest, that knoweth much, and shewethe to knowe but little.

Upon perfect & true wisedõe, waiteth cõtinually. ii. handmaidens: ỹ is to say: humilitie & sobernes.

A wise man is knowne by. ii. poyntes: He wil not lightly be angry for wronge that is done vnto him, neither is proude when he is praysed.

A perfect wise mã mortifieth his worldly desires: by meanes whereof, he subdueth both his soule & body. Seneca

Ther is nõe happy but ỹ godly wise mã no manne is rightly happy, except he be both wise & good: for ỹfect & true felicity is not wõut wisedõe & goodnes.

Contrarywise, they which be ignorant & of euel disposiciõ, be vnhappy: for wher ignorance & sinne is, ther infelicitie & misery most plainly appeareth. Plato.

He is wise that knowledgethe hys ignorance, andhe is ignorant that knoweth not himselfe.

It is not possible for him to bee wyse, ỹ desireth not to be good.

It is better to be wise and not to seme so, then to seme wise and not to be so: yet Plato.

menne for the moste part desyre the contrarye.

A wise mā vnderstandeth both ỹ thinges that are aboue hym, and those also that are beenethe him: he knowethe the thinges that are aboue him by the benefites which he receiueth therèby: & thynges beneath him, by the vse and profitte that he hath by them.

Isocrates. A wise man is knowē by three poyntes In making his enemyes his friends: In making ỹ rude lerned, & in reformynge the euil disposed vnto goodnes.

Wise men for the truthes sake, ought to contrarye one an other, that by theire contencion, the truth may the better bee knowne.

Aristotle A yong man cannot be perfectlye wise: for wisedōe requireth experience, which for lacke of time, yong mē may not haue

A wise man ought to repute his errour great, and his goodnes small.

He shalbe wise that haūteth wise mens company.

It is a shame for a wise man to saye, I thought not so much.

It is a pointe of wysedome, to cutte awaye all occasions whyche might hynder the doynge of honeste and profitable thynges.

No

No man may refrain frō doing amisse: but a wise man by one peril will auoyde another.

He is a wise man that doth good to his frendes: but he is moze then a man, that doth good to his enemies. Hermes.

He that forbeareth to speake, although he can do it both wisely & eloquently, because neither in the time, noz in ỹ herers he findeth oppoztunitie, so that noe fruit may succede of his speach: he therefoze is vulgarly called, a wise & discrete person.

A wise mā cānot be slaūdzed of any thig.

A wise manne meriteth moze grieuous punishment foz a light dede done openly then a secret murtherer. Mat Aur.

A wise & verteous mā ought to thynke that as long as he liueth in this wozlde, he holdeth his felicitie but at aduenture, & his aduersity foz a natural patrimony.

The mother of extreme mischiefe, ys worldly wisedome. Plato.

Who so hath landes & goodes ynough, shal soone haue the name of a wise man. Cicero.

Nothing can happē better to a wise mā thē mediocritie of substance. Tullius.

Desire not to be wise in woozdes, but in wozkes foz wisedome of speache wasteth with ỹ wozld, but wozkes wrought by wisedome, encrease into the wozlde Aristotle.

to

to come.

¶ The summe of all.

VViſedome the moſt high and diuine eſtate,
The roote of al noble and laudable thinges:
The great gift of god, moſt ſwete and delicate:
The tree of all pleaſure, that in the hearte ſpringes,
whoſe dere and deinty fruite, the tong foorth bringes
And they that to wiſedome, them ſelues would applye
muſt diligentlye haunt, wiſe mens company.

¶ *Of learning and knowledge. ii. mentall vertues. cap. iiii.*

Plato. PLato affirmethe that there is ſet in the ſoule of man commynge into ỹ worlde, certayne ſpyces: or as yt were ſeedes of thinges, and rules of Artes or ſciences, Wherefore Socrates in the bookes of ſcience, reſemblethe him ſelfe, to a midwife ſaynge: In teachynge yonge mene, hee did putte into them no ſcience, butte rather broughte forth that, which al readye was in them: Like as the midwife brought not in the childe but beinge conceiued, did helpe to bring it forth. And like as in houndes is a power or diſpoſicion to hunt, In horſes and greyhoũdes an aptitude to rũne

Socrates.

ſwiftlye

swiftly: So in the soules of men is ingenerate a leme of science: which withe the mixture of a terrestrial substaunce, is obfuscate or made darke. But where there is a perfect maister prepared in time, the brightnes of the science appeareth polite and clere, like as the power and aptitude of the beastes before rehearsed: appeared not to thuttermost, excepte it be by exercise prouoked, and that slougth and dulnes being plucked from thē by industry be induced vnto the cōtinual act: whiche (as Plato affirmeth,) is proued also in the maister and the diciple. Semblablye the forsaide Socrates in Platoes booke of Sapience, saith to one Theages: Neuer manne learned of me any thinge, although he by my company he became wiser: I only exhorting, and the good spirit inspiring. Socrates.

Learninge and knowledge is thonelye good thing of the world, and ignorannce thonely euil thing. Socrates.

Learninge is none other thinge but an aggregacion of many mens sentences & actes to the augmentacion of knowlege. Alex. Scnes

A person voide of learning and sufficient vtterance differethe nothing from a stone. Aristippus.

Who labourethe taduaunce the mynde with Diogenes,

with good and laudable qualities, and wythe verteous and honeste diciplines, shall bee assured of muche the better frendes.

Eneas siluis. Those menne whiche doe moste excel in learninge and eloquence, and doe in suche thinges more thenne other menne: they shoulde bee moste renoumed, moste woorthelye praysed, and duely preferred

Plato. Learne such thinges whiles thou art a child, as may profite thee when thou art a manne.

Endeuoure thye selfe in thy youthe to learne although it be painfull: for it ys lesse pain for a man to lerne in his youth then in his age to be vncunning.

Hermes. It becommethe a man from his youthe to be shamefast in filthie thinges, and to be studious in those that are honest.

He is to be commended, whyche to hys good bringing vp, ioyneth vertue, wisedome, and learning.

Plato. Be sobre and chaste among yong folke, that they may learne of thee, & among olde that thou mayest learne of them.

Giue good care to the aged, for he can teache thee of thy life to come.

Forgeat not to giue thãks to him that instructethe the in learning.

When thou art werye of studye, sporte thy

thy selfe with reading of good stories.

Where can a man be better accompanied then with wise men, or els reading among bookes. Mar. Aur.

Learne to honoure vertue, to haue measure in price, to reioyce in temperaunce and to geue honour to sobrietye, lowlines or mekenes.

Endeuour thy selfe to do so well, that other may enuy thee therefore.

We must take good heede and beware with diligence, that we in our calling doe nothinge rashelye aduenturouselye, fondlye negligentlye vnaduisedlye: for wee bee not to this ende engendred of nature, that wee should seeme to be created for thaffectes of vanitie, or lightlye to spēd our times, in pastime & plaiynge, in gesting in wātōnes & in Jolitie: but we be rather created & borne to sagenes, and to thexercise of more graue & profitable studies. Tullius

Playing & honest passing ỹ time, is lawfully to be permitted & vsed, but yet in suche wise to be vsed as our naturall slepig or other necessary meanes of restinge be not neglected: and that at such time, as we haue sufficiently ended (in our estate & callinge al suche graue and earneste causes, as needefullye we haue to doo.

Tullius. He that in certayne pleasures of thys lyfe, hathe some delighte muste verye warelye keepe a measure: leaste he want in time the noying of the same.

If thou desire to be good, endeuour thy selfe to learne to know, & to folow truth: for he that is ignorant therein, and will not learne can not be good.

In whome doctrine hathe bene founde ioyned with vertue, there vertue hath semed pure, cleane & excellent.

Learne by other mens vices, how filthy thine owne are.

He is sufficientlye well learned, that knoweth howe to doe well, and he hathe power inough, that can refrayn from doyng euil.

Mat Aet. A man presuming to be a man, and ys not learned: what difference is betweene hym and other beastes.

Aristippus. Better it is to be a begger, then a man without learning.

Phillip rex. Theye are in a wronge opinion, that suppose learninge to bee nothynge auailable to the gouernaunce of a common weale.

Arist. No small vtilitye groweth to a cõmon wealth, by the saptẽce of a learned prince ruler or gouernour.

The

The most learninge and knowcledge that we haue, is the least part of that we be ignozant of. Mar. Aur.

Ye that knoweth not that he oughte to know, is a bzute beaste amonge men: hee that knoweth no moze thē he hath nede of, is a man amonge bzute beasts: and he that knoweth al that may be knowen is a god among men. Pitha.

Esteme him almuch that teacheth thee one wozde of wisedome, as if he gaue the aboundaunce of golde.

Keepe company wyth them that may make thee better. Xeno.

Be apt to learne wysedome, and dyligent to teache it.

Searche foz the cause of euerye thynge Labour not foz great nomber of bookes, but foz the goodnes of them. Seneca

Let it not grieue thee to take paynes, to go to learne of a cunninge man, foz it were greate shame foz yonge men not to trauaile a litle by lande, to encrease their knowledge, sithe marchauntes doe sayle so farre by the sea, to augment their ryches.

An opinion withoute learninge cannot be good.

The rude & vnlearned must beeware y theye presume not to deeme and iudge of mat

matters whiche theye vnderſtande not wythoute ſoome auctoꝛitall direction oꝛ guydynge.

Criſtippus. Learnyng cõſiſteth not in the greatnes but in the goodnes.

Learne diligently the goodnes that is taught the: foꝛ it is as great ſhame foꝛ a man not to learne the good doctrine that is taught him, as to refuſe a gyfte offred vnto him of his friende.

Learning is ſtudies ſiſter.

Learning maketh yong men ſober: it comfoꝛteth the olde men, it is ryches to the pooꝛe, and it garniſheth the ryche.

Socrates Of al thinges the leaſte quantitye is to be boꝛne, ſaue of learning and knowe-ledge: of which the moꝛe that a mã hath the better may he beare it.

To lacke knowledge, is a verye euyll thynge: to diſdayne to learne is wooꝛſe, but to withſtand and repugne the truth againſt them whych teache the truthe is wurſt, and furtheſt from al grace.

Socrates. Intelligence is kynge bothe of heauen and alſo of earth.

It is not poſſible foꝛ one mã to knowe all thinges, yet ſhould eche man labour to knowe as muche as he might.

Iſocrates. It is no ſhame foꝛ a man to learne ẏ he knoweth not, of what age ſo euer he be.

knowe

Know thy selfe. Macrobius

Hee that knoweth well him selfe, esteemeth but little of him self: he considereth from whence he commeth, and whereunto hee must: hee regardeth not the vayne pleasures of this brittle life, but studieth the lawe of God, and seeketh to liue in his feare.

He that knoweth not himselfe, is ignorant of god: wilfull in wickednesse, vnprofitable and vtterly graceles.

Sickenes, pouerty, and aduersitie are meanes requisite (as by the rodde of god) to ouerthrowe, chastice, and keepe lowe the power of the proude flesshe: wherebye a manne shall the rather know himselfe. Demosthenes

True knowledge in the lawe of God, worketh in a manne to knowe himselfe, and is thonelye righte waye to eternall saluacion.

Cunninge continueth when fortune flyeth. Alex. ab.

To vnlearne euill, is the best kinde of learninge.

It seemeth ỳ greate veracion & trouble thoulde bee in the mynd of hym, ỳ dwelleth with a wise man, and can learne nothing of him. Hermes

The gadlye beeynge geuen to the studies of learnynge and wysedde, do chiefly Tullius

Isocrates. Lye bestowe theire wisedome, prudence, and vnderstandinge to mennes commodities.

Mar. Aur. Vnderstandinge and knowledge of vaine mennie, are but deathlyke to those that are possessed w the heavenly spirite. Wisdome is secrete and hid. And where as they speake and vtter theire knowledge, all other ought to be still.

Aristotle. Speaking in a manne is a great help to knowledge.

Pythagoras. Much babblinge is a signe of small knowledge.

Philippus. Knowledge seemeth to be a thynge indifferent both to good & euill.

Knowledge is better in youthe then in age.

Mar. Aur. In those yeares wee learne all euill, but in a long season wee can not learne any goodnes

Therefore wee eraile and raise our selues with learninge and knowledge, the more lowe doe we put the flesh with her myseries.

Idlenesse and labour are enemyes to learninge.

Plato To learne better is a good punishment for ygnorance.

Learne to liue wel, by the teachinge of righteousnes.

Lear-

Learninge and knowledge is of good menne sought for, & lodged euen in their breastes, to this onely end: that they may thereby know sinne and eschew the same & know vertue and attaine vnto it: for if it bee not applied heereunto of them that haue it, shee leaueth in them her whole duetye vndoone. The vertue of learning

In vaine is that long trauaile in studye & learning, where actual experience doth not shewe forth her fruites. Plat. de.

Like as a filde, although it bee fertyle can bring forth no good fruit except it be first tilled: so the mynde although it bee apt of it selfe, cannot without learninge bring forth any goodnes. Socrates

As we behold our selues in other folkes eies, so should we learn by other mẽs report what doth becõme vs, & what doth not Seneca

Like as in meates the holsomnes is as much to be required as the pleasauntnes: so in hearing and reading authours, we oughte to desire aswell the goodnes as ye eloquence.

Like as Bees out of flours suck forth the sweetest: so should men out of sciẽces learne the best. Plato

As a Captaine is a directer of an whole hoste: so reason ioined with knowledge, is the guide of life.

¶ The summe of all.

In mans soule there is set, at his first entrance into this short life, of care and misery, certaine bid seedes, of pure and lyuely substance Rules of sciences, as Plato doth testifye, whereby at all tymes, we may the more worthely as men among men, through science and learning differ from beastes, in wise mens compety.

Vs as beastes among men regarded nothing

¶ Of Feare. Cap. v.

Anachar.

FEare is a vertue that groweth of an vndoubted beliefe in god, and hath in it such force, that it causeth courage to flee, & maketh a man to abstain from all sinne and wickednes.

Socrates

No man can be iust, without the feare of God.

Marc. cet.

If thou wilt desire, truely to know we, what is the feare of god: thou must vnderstande it to be, not be to desire deuout thinges, and also to lyue deuoutly and holyly. The feare of god is also to be vnderstanded, the well of life, that springeth vp into euerlastinge life: whereby are washed thonelye repentaunt synners, and suche as are fylthye spotted and defyled wyth sinne.

what the fear of god is.

Feare

Feare dependeth on loue, & wythout loue, it is sone had in contempt. Alex. Se.

Feare god aboue all thinges, for that is rightfull and profitable: and so order thy selfe that thy thoughtes and woordes be alwaies of him: for the speaking & thinking of god, surmounteth so muche all other woordes and thoughtes, as god him selfe surmounteth all other creatures: And therefore men ought to loue, feare, and obey him, though they should be cõstreined to the contrary. Socrates

If thou knowe not what is sinne, nor what is vertu: by the feare & loue of god thou shalt knowe both. Plato

Thinke vpon the reward of sinne, and feare to offend: cõsider howe ful of griefe and misery, how short and transitorious is this presente lyfe, and the vaine pleasures therof, how on euery syde thyne enemies compasse thee, and that death lyethe in wayte against thee, and euerye where catcheth thee sodaynely and vnwares.

Feare the greate vengeaunce of God as muche as thou maiest: consider his might and puyssance, and that shal keepe thee from sinne: And when thou thynkest of his mercye, remember also hys righteousenes. Pitha.

Feare not threatning, neither be ouercome with swete wordes & faire promyses: for w these twaine, the godly (of the wicked) are sharplt assailed i this world.

Socrates By the feare of god we attain helpe of the holy ghost, whiche shal open to vs the gates of saluacion, wherunto our soules shal enter with them, that haue deserued euerlasting lyfe.

Hermes He that feareth god as he oughte, shall neuer fall into the pathes that lead men vnto euyll.

Socrates The feare of god, is the beginninge of wisdome: And the wante of gods feare, is the verye grounde and foundacion, of all foolishenes, sinfulnes, and abhomination.

When the feare of God is onee gone from a manne, there remaineth then no thinge ells, but lightnes of lyfe, extreme rashenes, forgetfulnes of god, and running headiong into all kind of sinne and mischiefe.

A man y feareth god, serueth god, prayeth faithfully vnto god, and distributeth liberally to the poore.

Platerius He that rightly feareth God and estemeth wel thexcellency of his maiesty frō his hart, cannot forget such preceptes as he receiued of god, but will alwaies thinke vpon

vpon thobseruance of them.

The feare of god doth not onely withdrawe the hande and other partes of the bodye from committinge euil: but also it helpeth to the clensing of the mynd, and withdraweth ỹ consent therof to euil.

Nothing is swetter then ỹ fear of god.

If thou wilt not feare god, vengeance will hange ouer thyne house, to destroye both thee & it. Boetius

Wicked menne wantinge the feare of god, are hunted of euill to theire ouerthrowe & destruction.

If thou feare god, and hast in the an vnfeined loue to the truth of god, be constant therin and swerue not: neither feare the aduersitie of this world or torment of thi flesh: but set rather before thyne eies the Justice of god, theternal fire & perpetual destruction of soule and bodye, wherinto they must nedes leape at length whiche are afraid of ỹ hore frostes of aduersitie ỹ either mã or ỹ deuill can stirre vp to stop & hinder ther, frõ going forwardes in thy iourney, to take possession of euerlastinge felicitie. Esculapius

Dread God, & kepe thy self frõ vayn glory.

Feare foloweth hope: wherfore if thou wilt not feare, hope not.

He ỹ loueth god best, dreadeth hi most.

Pithagoras. Enforce thy selfe to know god, and to feare him.

Plutarche. They that worship God for feare, lest any euill should chaunce vnto them: are like them which hate tirants, & reuerence them, because they should not hurt the.

Ambros. The seruant feareth his master with hatred: but the sonne feareth his father with loue.

Continuall feare suffreth not a man to be happye.

Feare hindereth gladnes.

Tullius. Neither strength nor biggenes, are of any value in a feareful body.

There is no strength of Empire so great which, with suppressing by feare, can be of long continuance.

Aristippus. He ought to feare many, whom many doe feare.

Ennius. Whome many men feare they do hate and every man whom he hateth he desyreth to perishe.

Tullius. They that desire to bee feared, needes must they dreade them of whome they bee feared.

There is nothing so sure whiche standeth not in danger of his inferiour.

He that is not enuironed w charitye, in vaine is he garded with terrour, since armour with armour is stirred.

Plini, iunior, in pane girico

The

¶ The summe of all.

VVithout the feare of god, no man can be iust,
nor yet rightly rule his corrupt nature:
Feare strongly mortifieth all filthy lust,
feare findeth entraunce into a life most pure,
which feare vpon loue dependeth all sure.
Or elles feare without loue, encreaseth hatred,
and whome men do feare, they wishe were perished.

¶ Of death not to be feared cha. vi.

DEath is the dissolution of ỹ bodye. Hermes

Death is none other thing but ỹ parting of ỹ soule from the bodye. Aristotle

What thing is deth, but a trap dooze, wherin the tente is closed, in the whtch is sold all the miseries of this lyfe. Mar. Fic.

Death doth looke foꝛ thee euery houre. Basil.

As soone as thou art boꝛne to possesse ỹ earth, incontinent deth issueth out of his sepulchꝛe to finde thy life.

As thou knowest not when noꝛ where deth wil meete thee: so thou must remember, that alwaies and in euerye place hee seeketh foꝛ thee.

It behoueth a man so to vse himselfe, ỹ he

he looke for death euery houre: & to be alwaies in a readines for ỹ cõming of deth.

Augustinus. There is nothing that more calleth a man backe from sinne: then the remembrance of death.

Black ougly death, maketh all subiects to ỹ rigor of his law.

Death deply woundeth wout dread or dalyaunce.

Experience plainly teacheth, & al ages approueth that gods plagues threatneth sickenes calleth, olde age warneth, death sodeinlye taketh, and the earthe finallye deuoureth.

The life of man is like water powred out of a bucket: which thearth quicklye sucketh vp & appeareth not againe.

Pitha. Deathe is a thinge that can not beeschewed: wherefore it oughte the lesse to bee feared.

Socrates Deathe is common to all persones, thoughe to some one waye, and to some another.

Mar. Aur. An euill death putteth greate doubt of a good life: and the good death exculeth ỹ euill lyfe.

It were better for a man to dye & loose this life to attaine so much welth, thẽ to escape & to liue in so much misery.

Socrates A worshipfull deathe, is better then a mise-

miserable lyfe.

Deathe is not to be feared of them that be good.

The carnall and wicked worldly men, who haue theire felicitie in this lyfe, and are ouerwhelmed with the vanities of this world, they immoderately feare deth: and they tremble and shrinke in their bodies, when they heare of deathe: whose wicked hartes and myndes, are so geuen ouer, to embrace and holde fast the fickle pleasures of this lyfe, that they doe vtterly forgeate, or rather appeare playnelye doubtfull, of the euerlastynge worlde to comme.

Thoughe the bodelye death, by diuers meanes, and for dyuers causes, bee vnto menne verye tedious and bitter: yet the death thereof, for the testimony of gods truthe, is vnto the godlye, moste easye, moste ioyfull, sweete and delectable: because hee seeth, through the eie of faythe) the present performaunce of gods heuenlye promises.

Deathe is like to him, ỹ looketh to haue ioye after it. Aristotle

Deathe of the euill is the suretye of the good.

Life iudgeth vndirectly of death.

Praise no man before death, for death Isocrates

is the discouerer of all his woorkes.

Seneca. Death is the finisher of al tribulacion and sorow.

Mar. Aur. By that same waye that lyfe goeth, death commeth.

Mar. Aur. If we liue to dye, then we dye to lyue.

Boetius Death despiseth all ryches and glory, and roleth both riche and poore folke together,

Diogenes Death ridded the body out of paines.

Aristotle. As the beginning of our creacion commeth of god: so it is mete that after death our soule returne to him againe.

Plato To men occupied about diuine things, like semeth a thing of no reputacion.

The most profitable thing for ỹ worlde is the death of couetous and euil people.

Solon Deathe is the reste of all couetous people.

Hermes Like as age folowth youth: euen so death folowth age.

Mar. Aur. Short is our life, & shortly death commandeth vs to close our eyes, & to folow the course of death.

Plutarch. After winter the spring time folowth but after age youth neuer cometh again.

The end of sickenes is death: & the ende of darkenes is lyght.

Mar. Aur. When the life passeth there is no prudence in a prudent, nor vertue in a vertuous,

gus, nor lordship in a Lord, that can take away the feare of the spirite, nor paine of the flesh.

He which feareth to haue paines after death, ought in his life time to auoid the peril: which is his own wickednes. Plato

A rash and a wicked eie, that delyteth to behold vanitie, may wel be called a window of death; for it is the deadly minister of the hartes concupiscence, and forerunner of filthy factes, thektes, robberies, extortions, and such like.

None needeth to feare deathe, saue those whyche haue committed so muche iniquitie, as after deathe deserueth dampnacion. Socrates

It is an happy mans lott to dye before he desire death.

He is in a miserable state that wisheth to dye.

Thou must needes dye: but not so ofte as thou wouldest.

For vnrighteousnes and other mysscheuous deedes, the soule after deathe is sore punished. Plato

Deathe is sweete to them that lyue in sorowe.

Take not thought to lyue long, but to lyue well. Seneca

Despise bodelye deathe, and it shall bee Hermes.

lyfe

lyke to thy soule: solowe truthe, and thou shalt be saued.

Wisedome maketh menne to despyse deathe, and oughte therfore of all men to be embraced, as the best remedy against the feare of death.

It appertaineth to men to be valiaunt, rather to despise deth, then to hate life.

Quin. Cur Seneca

Death & sleepe, be tolyns germain.

This is to be alwaies noted, that when thou goest out of thine house, thou arte not certeine to retourne into thine house againe: and in goinge into thine house, thou art not sure thence to go out again: lykewise whē thou goest to thy bed, thou art not sure to ryse frō thence againe.

Plinius

Liue and hope, as if thou shouldest dye immediately.

Homer.

One day deemeth another, but the last day giueth iudgement of all ỹ is passed.

Pithago.

Death ought rather to bee desired then despysed. For it chaungeth vs from thys worlde of vnclennes and shame, to ỹ pure worlde of worshipe: from this transitory life, to life euerlasting: from the worlde of folly & vanities, to ỹ worlde of wisdōe reasō & truth: & frō this worlde of trauail & pain, to the worlde of rest & consolacion.

Per. Inu.

O how happy wer it, for ỹ vnhappi mā (if forgetfulnes deceiued him not) to remē

ber

ber ỹ state of this life: how shorte it is, how ful of misery, vanitie & woe: an approued erle, & hath nothig in it ymanent. It is a cõtinual cõflict, strife, & warre: a wãdering wildernes, & a vale of wretchednes, wher in, we are continually cõpassed wᵗ moste terrible, fearce & fearful enemies, to ỹ ded ly wãdring, slaieng & ouerthrowig both body & soule into hel. O (these mischiefes considered) why should mã then haue suche desire, to dwel in this wretched worlde, & to liue in such a lothsõe & laborious life? to tary in such wretchednes, & to remain in suche a perilous state? were not death much rather to be desired? were not ỹ houre of deth much better then ỹ cõtinuãce of such a life? For to ỹ godlye, deth is the most happy messẽger, & quick dispatcher of al such displesures, thend of al trouble & sorow, ỹ bed of al rest, ỹ doze of good desires, ỹ gate of gladnes, ỹ port of paradise ỹ hauen of braue, the entrance to felicitie, ỹ manumissiõ frõ all misery, & ỹ beginnigs of blissefulnes. Therfore, ỹ day of deathes happy visitaciõ, is, not to be cõtẽpned or feared, but rather to be highly celebrated wᵗ ioyfulnes mirthe, & melodye. Farre of therfore be it, ỹ we should either at ỹ heeringe or presence of deathe, haue feare in vs and tremblynge, that suche a frind should not bee welcomme vntoo vs,

that

that the foulnes of his faire face, should feare vs from his good condicions: that the bitternes and hardnes of his roughe barke, should hynder vs from the swete taste of suche a comfortable curnell: yea farre of be it, that the feignes of deathes displeasauntes, should hinder vs or plucke vs backe, from the ioyfull embracinge of so many and innumerable commodityes which he daylye bringeth, for the moste quiet state of the godly. And not to heare, see, & feele this: wo be to those deafe eares, blinde eyes, and harde hartes: whereby, menne wickedly feare and flye frō that, which (with most ioyfull desire) they shoulde wishe & embrace. Consider therefore thy lyfe, feare to offend the presence of god, and feare not the day nor houre of death, but abyde with patience thine appointed tourne, and thanke thy maker for thy chaunge.

Mar. Aur. We saile with great trauaile through the great and daungerous perills of this shorte life: And sodainly at one hour, wee are commaunded to take lande and discharge vs of our fleshe, & to take the earth in the sepulcher.

In these our dates of miserie, we reade many thinges, we heare, we see, wee desire, we do attain, we possesse, suffer, & do

rest

reſt muche, and ſodaynlye wee are called by death: And of all theſe thinges we ſhal beare nothing awaye, becauſe al theye & we are nothing.

All the trauayles of the woꝛlde are weighty but the trauayles of deathe are weightieſt. All be perylous, but that is moſte perilous. All be greate, but that is the greateſt. Al thinges at the laſte haue an end by death, ſaue onely death, whoſe end is vnknowen. Mar. Auk.

Then (if wee bee good) ſythe we ſhall chaunge this wearye lyfe and companye of men, foꝛ the ſwetenes and ioye of god, and the doubtes of foꝛtune, foꝛ thys ſure lyfe: And the great & continual feare, foꝛ perpetual peace: And this euil & naughtye coꝛrupte lyfe, for good renoume and gloꝛy: We ought to thincke verely this ſhould bee none euil, but a chaũge moſte bleſſed & happy.

Oh what bleſſednes is it, to haue death due foꝛ our ſinnes diuerted into a demõſtration & teſtificatiõ of gods truth.

When oure laſte houre is comme, neceſſitie carieth vs hence, though wee bee not willinge: but if we bee willinge then haue we with god, both thankes and an euerlaſting rewarde. Polieu

¶ The summe of all:

Death is the dissoluer of eche mortal body,
Driueth al again to their first matter dust,
which while we liue, should put vs in memory,
From whence we came and hence, to what we must,
Fearefull to the euil but ioyful to the iust:
who after this lyfe, through death transitory,
For deathles lyfe ioyned with ioy do trust,
whose lyfe by death, is led to greater glory.

¶ Of Libertye. Cap. vii.

Diogenes. THe beste thinge in this presente lyfe, is liberty.

Lybertye be it neuer so poore is to be preferred beefore all delyghtes and pleasures where lybertye is not.

Augus. Of oure selues we haue noe liberty ne habilitye to doe the wyll of godde, but are subiecte to synne, and shutte vp vnder synne.

Aristotle In very much libertie it is harde to bee moderated, or to put a bridle to wanton affections.

Macrobius He that hath libertie to do more then is necessary: will oftentimes doue more, then is tending to honesty.

Seneca To muche lybertye turnethe into bon

dage

dage.

Hope is bondage, but mistrusse a ly- Thales
bertye.

The couetous persone, the ambicious, Diogenes.
the leeherous, wyth such other geuen to
vice, cannot be free and at libertie.

A tyraunt neuer tasteth of true friende-
ship, nor of perfect liberty.

Slaues and bondmenne, haue onelye Alex. Seuer.
this liberty, to vse a proude coũtenaunce
because they be shameles: and noble men
be alwaies knowen by their gentlenes.

They be oute of liberty that doe not la- Seneca
boure in their owne busines, that sleepe
at another mens wyncke, and sette their
feete where another man sleepeth.

Wher ther is corruption of customes, Mar. Aur.
there libertyes should be broken.

Truelye of ouer muche licence, happe- Terence.
neth great pestilence.

Al thinges desyre libertye, and man- Alex. Seuer.
kynde most specially.

Wyll constrayned, seeketh euer oportu
nitie to slippe of of ỹ coler.

Nothing is in ỹ ryght state of ioy, if ly-
berty be away.

¶ The summe of all.

Although honour, wealth, ryches and dignitie
Be deintye pleasures, that nature doth embrace
Yet libertye as writers doth testifye,
Is the best thing that man can purchase:
The poore mans libertye doth playnely deface,
The ryche in prisone or bondslaue to ryches,
Whose liues are wasted in most wretched distres

Of goodnes. Cap. viii.

Plato.

THat thinge is to bee called good, which includeth in it selfe a dignytye that sauoureth of god and heauen: so that those thinges are onely woorthy the name of goodnes, which hath a perpetuitie & stedfastnes of godly substaunce.

As God himselfe is all goodnes: so loueth he al thinges that are good: whiche is righteousenes and vertue: and hateth the contrary vice & wickednes.

Tullius

Those persones verely may bee called good, which doe so behaue themselues, & in suche wise doe liue, that theire faythe, suretie, equalitie, and liberalitie, bee sufficiently proued: Me that ther is in them any couetousenes, wilfulnes, or foolehardines, and that in them be great stabilitie or constancy: them suppose I (as theye may be take) to be called good me, which

doe

do follow (as much as men may) nature the chiefe captayne or guyde of mannes lyfe.

It is not onelye sufficient for a persone to be good: but it is necessary that he put from him, all occasions that are reputed to be euil. Mar. Aur.

It is good righte, that they whiche doe good men, and doe the semblable, obtein honour, whiche they be worthy to haue. Also to them whiche be good, and already aduaunced to honour, they geue suche courage, that theye endeuoure themselues with all their power, to encrease that opinion of goodnesse, whereby they were brought to that aduauncement, whiche nedes must be to the honoure and benefite of those, by whom they were so promoted. Plato.

Many yeares of a mans lyfe are not to be reckned: but rather the good & godlye woorkes y he hath doone. Mar. Aur.

They be a curtouse kinde of men that will seeke to knowe another mans lyfe & behauiour, & be slowe to seeke y amendement of their owne liues. August.

He may be called good, that other men fare the better for his goodnes. Hermes.

He is to be counted a good man amõg thẽ that are good, whom neuer mã saw Iuan varius

to doe any euill workes, nor heard hym speake any euill woordes, nor doue anye thinge but it was to the comforte of the neadye, and profitable to the common wealthe.

Socrates. Thou canst not be perfectlye good, yf thou hatest thin enemy: what shalt thou then be, if thou hatest thy frend.

Let him ỳ is a good mãne, be a louer of al good menne because they be good: and for the goodnes that is in them, let hym haue pleasure in their familiaritie and cõpany: for god shal therby be prayed, & he him self wel cõmended, ioyfully cõforted & blissefully rewarded

Plato. There is no greater delectacion & comfort to him ỳ is good, then to be seene in ỳ cõpany of good menne.

Plato. Like as a mã passing thorough ỳ Citye & seeking where he may finde a good carpenter or a good Smith, harkneth wher ỳ most beauing is, or beatig wt hãmers & there goeth in, supposing to finde ỳ hee looketh for: Semblablye if thou wilt haue a good manne go and looke him oute wher thou hearest that sickenes sharpelye raigneth, or where iniustice gouerneth, lyull ruleth or greate power oppresseth her: there shalt thou surely finde him ỳ thine hart desireth.

Ad-

Aduersitie is sent of god vnto good men not vniustlye nor cruellye, but for a good consideracion and louingly as the doing of a good father: whiche with an incomparable charitie desiring thaduauncemēt of his sonne to perpetual honour and dignitie by such maner of exercise most aptly trieth his vertue. Plato.

Who doubteth but ỹ they are to be coũted good men, which in aduersitie be patient, & dealeth vprightly, both in word & deede to all men. Boetius.

The greatest goodnes of all goodnesse is, when tyrantes are put vnder by vertues acquired, or to find remedy against accustomed vyces, wt good inclynacios. Mar. Aur.

If thou entend to do any good, tary not til to morow, for thou knowest not what may chaunce thee this night. Pithagoras.

The goodes of the soule, are the principall goodes.

Nothinge is to be counted good, that may be taken away. Pitha.

Friendshyp is the chiefest good thinge in a citie or countrey. Aristotle

Good men reioyce, that not only they, but al others to bee cleare of suche mischiefes as be put vpon them. Socrates.

Wenne ought to doo wel to good people, & to chastice the wicked by rigour. Aristotle.

In good thinges behold the mercyes of god: & applie thē aptly to thy selfe. And in al euel thigs & plagues, behold his iudgemēts: wher thorough learn & feare to offende him.

Doo not what thou wouldeste, but what thou shouldest.

Mat Auk. There is nothing so wel done of them that be good, but furthwith it shalbe cōtraried of thē ỳ be euil.

Anachar Pitha. The tongue is both good & euil to a mā.

The heartes of good people, are the castles of their secretes.

Socrates. Hee that doth the good, is better then the good which he dooth: And he that dooth euill, is woorse then the euill that he doothe.

Legmō. A good thing ỳ further & ỳ more largely or apertelye it is knowen the further the vertue therof spreadeth, & rooteth it selfe in mennes harts & remembraunce.

If thou dooe good to the euill, it shall happen to thee as it doth to them that feedeth an other mannes dogge: which barketh as wel at their feeder, as at another straunger.

Mat Auk. If good men be diligent to seke others that be good, no lesse ought they to hyde thē from them that be euyl: For a good man with one finger, hathe power ouer

all

al thē that bee verteous: but for to withstand one euil persone, he hathe neede of handes feete & frindes.

A good rich man seldom may be found.

He that is mighty, is not by & by good: but he whiche is good, immediatelye is mightye.

It is the part of a good honest man, to forgeat dishonest thinges: whiche to remember is a point of euil. Plutarch.

It is better for a man to amende hymself by folowing the good example of hys predecessoures: then to make his successours ware woorse, by folowing his vnthriftie vicious liuing.

The greatest fault in a man ẏ is good, is to approue the euil rather then the good And the most great euil in an euill man, is to condempne the good for the euil. Cicero.

The euill man is alwayes desyred for his wickednes to be deade: but the good merite the alwaye to haue his deathe bewayled. Mar. Ant.

The goodnes that comethe of an ignoraunt man, is like the herbes that groweth vpon a dong hill. Hermes.

That man semeth good, that is meke & gentle of condicion, softe in woordes, & restfull in his persone, and gracious in Mar. Aur.

hys

his conuersacion.

There is nothinge so good nor so well beeloued, but the course of time causeth vs to leaue it, to dispraise and abhorre it & finally to be wery of it.

Good men be called to ioy, and thevell men be drawen to pain.

¶ The summe of all.

All goodnes is geuen vs from god aboue,
thauctor of vertue, grace, and good gouernaunce:
Whose loue and liuely light, should euer moue,
mankynd his good life, his glory to aduaunce:
The goodnes of god, as of long continuaunce.
And those that be wise men and learned will say,
nothing is good that may be taken away.

¶ Of Prayse, and Dispraise. Cap. ix.

Plato. Apply thye selfe so nowe in vertue that in tyme to come thou mayest therfore be praysed.

Diogenes, It is meere wickenes to seeke prayse by counterfayted vertue.

Challenge not to thy self ꝑ prayse of other mens inuentions.

In all thy doynges, seeke chiefelye the prayse of god.

Why

When god is blessed, and when thankes and prayses be geeuen vnto hym of men then the more plentifull blessyng is wōt to bee geeuen of hym euen for theire sakes, by whō he is so blessed. For hee that blesseth god, maketh him dettour of a greater blessing. Chrisost.

Hee is greatlye to bee praysed that leadeth an vncorrupt lyfe, that louethe and feareth God, that is friendly to his frēd, fauourable to his enemye, temperate in his wordes, and restful in his persone. Mar. Aur.

Praise nothing that is not cōmēdable nor dispraise ought ỹ is praise worthye.

Prayse honest & good thinges.

Prayse not the vnworthye because of hys vain riches.

Prayse a man for that which may neyther be geuen him nor taken from hym, which is not his fair house, nor his good ly garmentes, nor his greate housholde but his vertue, witte, and perfect reason.

Praise litle, but dispraise lesse.

He ỹ to his noble linage addeth vertue & good conditiōs, is highly to be praysed.

The good woorks of old and auncient persons, are to be praysed, rather thenne their whight heares. For honoure and prayse ought to bee geeuen for the good lyfe, and not for the white heade. Anschar

If

If thou wilt prayse anye man beecause he is a gentleman, prayse hys parentes also. If thou prayse him for his ryches, that appertayneth to fortune. If thou prayse hym for his strength, remember that sickenes will make him weake. If thou prayse hi for his swiftnes of body, remember that age wil take it awaye. If for his beautye, it will soone also vanyshe awaye. But yf thou wilte prayse hym for his maners, wisedom, and learning, thou as much as apperteynethe to a mãne, prayse than him, for that is hys owne which neither cõmeth by heritage, neither altereth wt fortune, nor is chaunged by age, but is alwaies one wt hym.

Pithagoras. Do not such thinges thy selfe, as thou woul dest dispraise in another.

Protegenus. He that prayseth himselfe, and dispraiseth other, is not worthy prayse.

Var. Lur. In the multitude of men, ther are few to be prayed, & many to be dispraysed.

Nothing dispraiseth a man so muche, an his owne prayslnge: specially when he bosteth of his good dedes.

To be prayed of euil men, is as euill, as to be prayed for euil doyng.

Cato. If a man prayse thee, remember to bee thine owne iudge.

Tullius We muste beeware wee open not oure

cares

eares to suche as prayseth vs falsly, and not suffer our selues to be flattered.

None be in so muche daunger of flatterers, as the prynce, noble men, and suche as be in auctozitie.

The cluster of flatterers walk in ỹ court Ouid.

If it were as painful a thinge for mẽ to prayse honest things: as it is to do them, then shoulde theye be as litle praysed as they be folowed.

If thou wilt dispraise him whom thou hatest, shew not ỹ thou art his enemy.

It is a point of flattery, to prayse a man to his face. Seneca

Unmesurable laude and prayse, is to be improued. Diogenes.

Al thinges that are good, hathe euer the preeminence in praise and comparison.

It is sufficiente to prayse and exalte a childe, seing hys honest towardnes, disposicion or aptitude well proued in hym, in such thynges, as he taught him.

Pryde is cause of hatred, and slouthe of dysprayse.

As they which giue vnwillingly, seeme to haue but litle themselues, euen so thei whiche prayse other folkes slenderlye, seme to desyre to be praysed themselues. Aristotle

Like as the famished for lacke of other meate, are fayne sometyme to eate their Plutarch.

owne

owne flesshe: so manye that are vayn glorious are forced to prayse theym selues because no man will els.

Hermes. As the shadowe folowethe the bodye, so prayse folowethe vertue. And as the shadowe goethe sometymes before and sometimes behinde, so dooth prayse also to vertue. But the later that it commethe, the greater it is, and the more of valure.

Isocrates. Praise no man before deathe for deathe is the discoverer of all his workes. Lyfe iudgeth vndirectly of death.

¶ The summe of all.

So verteously endeuour thy selfe to liue
That menne euen worthely, thy lyfe may commende,
Counterfaite not vertue, for menne will it reprieue
And prayse thee for thy pfet, if rightly thou entende:
Both prayse and dispraise in our liuing doth depende.
And as after the body, ther foloweth shadowe,
Euen so after vertue, prayse doth also followe.

The ende of the fifthe booke.

¶ THE SIXTHE Booke

Of the vii. Cardinall vertues, folowinge in theire order, against. vii. capitall vyces; cõmonly called the vii. deadly sinnes.

¶ Of Humilitie, and Gentlenes Ca.i.



Umilitie for her excellẽcy sholde be ỹ sister of trunobilitye.

God hath moste respect vnto thẽ ỹ w̃ hũblenes of hart, call thẽ selues most lowlye before ỹ p̃sẽce of his maiesty.

Like as lowlines of hart, maketh a man highly in fauor w̃ god: euen so mekenes of wordes maketh him to sinke into the hartes of menne. Properti⁹.

The vertue of humilitie, encourageth tattaine truely ỹ law of god: & maketh apt & meete vessels, to receiue the spiryte of godde.

Nature geeuethe vnto age, estimacion and auctoritie: but mekenes of hart is ỹ glory Pontanus.

glory both of youth & age: & geeueth vnto thē both dignitie & honor.

Seneca. That man is woorthely coūted happy: which the higher that fortun hath aduaūced him in substaunce & dignitie: so much the more lowelye hee auailethe his courage.

Gregor. He that doth gather vertues together (for estimacion & comelynes) wōnt ỹ vertue of humility, doth as he ỹ openly bearethe fyne powder, in a roughe & boysterouse wynde.

Alex. Seuer. Gentlenes & affabilitie are woorthye vertues, that causeth men to be hartelye & dearly loued.

Nothing surely more entierly & faithfully ioyneth the hartes of subiectes to theyre prince or soueraygne, then mercye, affabilitie & gentlenes.

Liue gently with thyne vnderlinges, as thou wouldest thy betters should liue with thee: and doe to al menne, as thou wouldest be done by.

Seneca. Worship gentlenes & hate cruelty.

If thou wilt correct anye man, do it rather with gentlenes, then wyth vyolent extremity. Vse measure in al things.

Think not thy self to be ỹ whiche thou arte not: nor desyre to seme greater, thē thou arte in deede. Bee gentle & louyng

to

to euery body, flatter none, be familiar with fewe, be indifferēt & equal towardes euery man, be slow to wrathe, & swifte to mercy and pitye.

Auarice is the thing that taketh awaye the name of gentlenes. Aristotle

The gentle and louelye person cannot be hated.

The gentleman gently entreated, is cō tent to doe al thinges, but the vyle natured manne, familiarlye vsed, grudgeth at all thinges. Alex. Se

Gyue place to thy betters and to thy elders.

Be not hye mynded. Please euerye bodye. Be seruyceable to euery bodye. Doe not that to another, which thou thy selfe hatest. Gette by perswasion and not by vyolence. Hate vyolence. Bee gentle in thy behauioure, and familyer in communication.

It belōgeth to gentlenes, to salute gladlye them ỹ we meete: & to familiaritie, to talke with them gently & frendly.

It semeth to be vncomly & great vngentlenes, a man to be vnthankful.

It is due to render deserued thankes.

Humanitie and gentlenes, wil rather of a frynde hope the best, then forethynke the wurst. Pompeius

Properties

If thou desire that thy frends loue may continue, be curteous & gentle towardes him, both in speeche and also in maners: forbeare him in his anger, reproue hym gently in his errour, and comfort hym in hys aduersitie.

Like as pryde slayeth loue, prouoketh disdaine, kendleth malice, confoundeth iustice, and subuerteth weales publique: euen so gentlenesse, affabilitie, or humblenes, doe stirre vp affeccion, augment beneuolence, incende charitie, supporte good equitie, and preserue moste surelye, countreies and cities.

The summe of all.

Humblenes & affabilitie, are .ii. worthy vertues that most happely purchaceth frindship & fauour, yea, euen Princes & rulers, that these vertues doe vse, causeth subiectes to bey them, & geue them due honor. Hate crueitie, be lowly, & of gentle behauour: For as pryde slaieth loue, & engēdreth all wickednes, so loue lyuely florisheth, by the meanes of humblenes.

Constante loue is a principall vertue. Hermes

Without loue no vertue may be perfect. Plato

He that lacketh loue, oughte not to be regarded. Seneca

It is not possible to doe any thing well without loue.

True loue is that, whiche is not vile: but worketh to serue him whō he loueth. Properties

Loue all men & bee in subiection to all lawes, but aboue all thinges, loue and obey God. Socrates

The greatest argument of godlye loue is, to loue ỳ which god willeth: and not to loue ỳ, which god loueth not.

The true louer of god (whiche is properly ỳ charitable personne:) is vnder no rule, but he is lord aboue all lawes, al inuentions, al preceptes, & al commaundementes ỳ god hath geeuen to man. For charitie hath no bond.

He erreth in myne oppinion, that preferreth feare before loue: wythout ỳ which (wytnesseth Socrates,) nothynge eyther with god or with man may long endure or abyde. Alex. se. Socrates

We are bound to loue, maintain, & preserue the commen attonement and felowship of all man kind. Tullius

The nature of fauour and grace, is far dest of of all things, from self loue: seekig nothing lesse, then her own commodity, but rather respecteth the commoditys of others.

Pacuuius. None of vs loueth god, that enforceth to will any thing contrarye to gods will. He perfectly loueth not God, that doothe any thinge without God. He perfectly loueth not God, that thinketh any thynge besides God. The perfecte loue of God, cannot stande with any care or studye for this lyfe. The perfecte loue of God, abydeth not the couplinge with anye other loue. The perfect loue of God knoweth none affection to kinred: It knoweth no difference betweene poore and rich, it knoweth not what meaneth mine and thine it cannot deuide a foe from a frinde: For he that truely and perfectly loueth God, must loue God alone, nothinge besydes God, nor with God, but lone all indifferently in God & for God.

There are twoe kindes of loue: thone natural, & thother heauenly.

The good louer loueth his soule, better then his body.

The euill louer loueth his bodye, & not his soule.

Pitha. A man of feeble courage, moleth him

self

selfe lightly with that which he loueth. Plato

To be louing to him that hurteth vs, is the most acceptable thinge in the sight of god that a man may doe.

Thou shalt bee beloued of God, if thou folowe him in this point: In desiring to do good to all men, and to hurt no body.

There is true loue, where be two bodyes seperate, and but one hart together. Mar. Aur.

Loue is paide with loue. Pithagoras

Small substance encreaseth, where concord reigneth: By discord great thinges are scattered & commeth to nought.

Of loue myxed with mockery,
Foloweth the truth of infamy.

There be fiue waies noted of louynge one another. Of the whiche number, one way is praised, three be vtterly dispraised & one neither praised nor dispraised. First a man maye loue his neighbour for gods sake, as euery good vertuouse mā loueth euery mā. Secondarily, amā may loue his neighbour for naturall affection, because he is his sonne, his brother or kinsman. Thirdlye he maye loue for vaine glory, as if he loked of his neighbour to be worshipped, or aduaūced to honour. Fourthly, a man maye loue for couetousnes, as when he cherisheth & flattereth a rich mā, for his goodz, or whē he maketh much of

them that haue don him pleasures or may done. Fifthly and last, hee maye loue for his sensuall lust and appetite, as when he loueth to fare delicatly, or els when hys mynd foolishely runneth and doteth vpon woemen. The first way to loue hys neighbour for the loue that he beareth to god, is onely woorthy to be praised. The secound waye, naturallye deserueth neyther praise nor dispraise. The thirde, the fourth, and the fifthe, to loue for glorye, aduauntage or pleasure, al thre be vtterly naught.

Likenes of maners, maketh loue stedfast & perfect.

Of all thinges the newest is best, saue of loue and frendshyp: which the elder ỹ it ware th, is euer the better.

To much selfe loue, is cause of al euill.

Repentance, is the ende of filthye loue.

Lewde loue is the busines of lotterers.

Loue cannot be mingled with feare.

There is nothinge so darke, but that loue espieth.

Loue leaueth no dāger vnattẽpted.

It is not possible for a seruaunt to be diligent that loueth not his maister.

Mat. Aug. Ye ỹ hath an whole & cleare hart, without enforsing, vttreth louing woords: & he ỹ hath a euil heart, alwaies ouercōmeth

other

other with wordes of malice.

That person that is entirelye beloued causeth euer great griefe at his deth.

The loue of a foole, is more noysome then pleasaunt. Socrates

As one birde loueth another, & one beast another, & one wise man another: so one foole loueth another. Mar. Iur.

Loue peace: maintaine concord: Bee mercifull to the penitēt: despise not thine vnderlinges.

Haunt not to muche thy fryndes houses, for that engendreth no greate loue: nor be not to long from thence, for ỳ engendreth hate, but vse a meane in all thinges. Aristippus.

Loue betwene neighboures suffereth to be mittigate with water: but it is requisite ỳ the loue of his prince & the people, be perfect & pure.

It is better for a man to loue goodfelowship then money. Aristotle.

Ther is no perfecte loue, where is no egaltie betwene louers.

Loue in yong blood in the spring tyme and flourishing youthe, is a poysone, that forthwith spreadeth into euerye vayne: it is an herbe that by & by entreth the entrailes: a swoninge that incontinentlye mortifieth all the members, & a pestilēte Mar. Iur.

that slayeth the hart & finallye it maketh an end of al vertues.

Plato As yuie in euerye place findeth somewhat to cleue to: so loue is very lyghtlye without a subiect.

War. Aur. The great voice outwarde, is signe of little loue inward: and the great inward loue, keepeth silence outward.

The old lecherous louer, is as a swine with a white head & a grene taile.

Hermes Like as ỹ fire wasteth ỹ firebrãd, so doth scornefulnes wast loue betwene frends.

Better are the stripes of him ỹ faithfully loueth: then the deceiptful kisses of him ỹ hateth.

War. Aur. This is a iust ordinaunce of god, that he that loueth shall haue an ende, and it that is beloued shal take an end, & ỹ time that wee are in shall also ende: then it is reason ỹ the loue wherewith we do loue, shal ende likewise.

Hermes what charitie is. Charitie is a good & a gracious affecte of ỹ soule: wherby mãs hart hath no fansie to esteeme, value, or ponder any thig in this wyde worlde, beside or before the care & study to know god.

God, as he him selfe is al charitie & loue & thonelye beginninge of all goodnes: so there floweth freely from him, as frome thonelye fountaine of all grace, into the

hart

hart of man (thinſtrument of his grace) all good motions to wooꝛke wel, & that dutyfully, freely, louingly, and of good will, by the power and freedome of hys ſpirite, without reſpecting of merit ther by oꝛ iuſtification: but reuerently, (with all feꝛfulnes) tendꝛing & ſeeking thonely gloꝛye of him, by whome thꝛough grace he is ſo freely & mercifulli iuſtified, made righteouſe & ſaued.

Charity is the child of faith. Chꝛiſoſt.

Good wooꝛkes maketh not a man iuſtified oꝛ righteouſe: but a man being once iuſtified doth good wooꝛkes. Auguſtinus.

No deſertes of men, haue place befoꝛe the grace of god.

Charitie is not lyke one vertue: but is ſuch a thinge, that by manye degrees by ners of vertues, it muſt be gottē, as fynall concluſion of al labour and trauaile in vertue.

All charitie is loue: but it is not true y al loue is charitie.

Charitie maketh men to foꝛſake ſinne & embꝛace vertue. Solon

Charitie is the whole perfeccion of a good man.

Charitye maketh a man abſolute and perfecte in all vertues. Plato

The

The filthy affectes of bribery,
hindreth gretly the worke of charitie.

As couetousenesse, bribery, & extorcio are neuer contented but ready: so charitable liberalitie, is euermore blessed with plentye.

By our charitie with god, wee learne what is our duitie toward man.

Augustinus. The .ii. winges wherwith a man flyeth vnto god, be these: If thou forgiue hym which hath offended the: & dost help him y hath nede of thee.

How can charitie to man stande: when charitie to god (which is obedience to his will) is ouerthrowne?

Sixe thinges here folowing are to bee specially noted, that in what man so euer any of them dooe raigne, there abydeth not in him anye sparke of gods charitie. Firste looke vppon the vnmercifull and cursed manne, that beyng voide of pitie, cannot forgiue, but styll boyleth in his appetite to bee auenged. Secondlye looke vppon the enuyous stomake, howe hee wythout rest freateth in coueting y sight of his harte, whome hee so cruelly spigheteth. Thirdlye looke vppon the insatiable glotton, how (wont godly regard) he beastli prouideth his belly chier. Fourthly, looke vpon y filthy leacher, how busy

he

he is to cõpasse his vngracious thoughts Fifthly, looke vpõ ỹ wretched couetous man, how wont reason & good order, hee continually scrapeth & beateth his braine to gather gaines. Finallye, looke vppon thambicious and hautehearted fellowe, howe busily hee beturreth hym to greate promocion and worshippe. These kynde of men, through their vaine & corrupt fãtasies) not possessed wt the grace & charity of god) bee no lesse greedye to satisfie theise theire vnsatiable desires, then ỹ hũgry & thursty bodyes (throughe naturall necessitie) seeke to be refreshed.

Who so euer feeleth in his harte anye point or title of hatred, or enuye, for anye maner of cause, against any manne, that person mai be wel assured, that he is not in charity with god.

Charitie is a word much vsed wt euery man & woman, but not so wel perceiued, as it is cõmonly spoken.

Like as fire is an instrument, without which fewe workes can be finished: so wt out charitie nothing maye bee done well and honestly. Plutarche.

Like as God, and the children of God are alwaies knowen to bee all one, in charitye, mercye, pittye, pacience, longe sufferynge, wyllyinge welfare, healthe and

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and life to euerye man: so the deuill & the childzen of the deuil are knowē to be alwaies one, by their enuye, spyte & malignitie, by their crueltie, tiranny, impacien cy, swift reuengement, oppzession, empouerishing & spoiling, hinderers of health & very murderers.

¶ The summe of all.

In this life, of loue there are two kindes,
that drsweth men to ioy or paine,
On filthy loue, some set their mindes,
And godly loue some men retaine:
The wicked do count such loue but vaine,
But gods besuenly loue, and charitie,
Purchaseth euerlasting felicitie.

¶ Of Pacience. a Mentall vertue. cha. iii.

Pacyence is a noble vertue, apperteyninge aswell to inwarde gouernance, as to exteriour gouernance, and is the banquisher of iniuries & sure defence against all affectes and passions of the soule, reteynynge alwayes glad semblans in aduersitie and dolour.

How to obtaine pacience

The meane to obtaine pacience, is by two thinges principally: a dyrect and bp right conscience, and true and constante opi-

opynion in the estimacion of goodnesse, whiche seldom commeth onely of nature except it be wonderfull excellent, but by the diligent studye of verye Philosophye (not that whiche is sophisticate and consisteth in sophysmes) nature is therto prepared & holpen.

Pacience and good belefe in God, maketh a man victorious. Socrates

He is perfectly pacient, which in his fury can subdue his owne affeccions.

Better is hee that contempneth iniurye, then hee that soroweth. For he that contemneth it as hee nothinge felte it, passeth not of it: But hee that is sorowfull, is therewyth tormented as thoughe hee felte it. Ambrose

Sustaine, abstain. Sustaine & beare aduersitie: & abstaine from al euyll, & fylthy pleasures & passtimes. Epictetus

It is oftentimes seene, ỳ it cannot fail in a man ỳ can suffer & take pacience, to haue vertue & force. War. Iur.

Hee is woorthye to bee counted courageiouse, stronge and stought: whyche doth not onely with pacience suffer iniuries, rebukes and displeasures doone vntoo hym: but also dooth good agaynste those euyll.

One of the vertues that a wise manne ought

ought to haue (wherin he shalbe knowē as wise) is, that he can suffer wel: For a mā ỳ can suffer wel, was neuer but wise and wel manered.

He that is patient and sober, shal neuer repent him.

Hermes. Be patient in tribulacion, and giue no man cause to speake euil of the.

Let not thy hart faile the, although fortune tourne her face a while from thee: but patientlye beare the tyme: for merye eeuen tydes, doe oftentymes folowe careful mornynges.

Hermes. Receiue patiently the wordes of correction, though they seeme greuous.

In sufferinge afflictions, pacience is made strong.

Pacience and perseuerance, are. ii. proper notes: whereby goddes children are truely knowne from the hipocrites, cōterfeictes & dissemblers.

By pacience we are rendred vnto god, & proued amongest men.

Humilitie, pacience, & faire speche, are the pacifiers of heauinesse & anger.

War. Iur. The trauailes that commeth of necessitie, oughte wyth good courage to be abydden.

Be constant & patient in aduersitie: & in prosperitie ware, & lowly.

It

It were no pacience to suffer, nor lawe to permitte, that a thing, that a sage parson with great maturitie, and deliberacion hath written, to bee dyspraised by a simple person. Mar. Tul.

The best waye to bee auenged, is to cõtemne iniurye and rebuke, and to lyue with suche honesty and good behauiour, that the doer shall at the laste, be thereof ashamed, or at the leaste lease the fruit of his malyce, that is to saye, shal not reioyce and haue glorye of thy hynderance and dammage.

Euen as Iron, except it be often scoured, will soone corrupt & wer rustye: so except the sinfull harte of man & his flesche, be oftẽ scoured with the whetstone of aduersitie, they will soone corrupte, and ouergrowe with the ruste of all filthynes and sinne.

¶ The summe of all.

Pacience is a vertue, both noble & necessary appertaining to the inward, & exterior gouernaunce.
Pacience is a vanquisher, of approued iniury:
a sure rocke of defence, against al disturbance:
This vertue therfore to obtain, giue diligent attendãce by ii. things thou shalt learn it, to thy cõfert in distresse, an vpright conscience, & constant esteming of goodnes.

¶ Of

¶ Of Diligence, Agilitie, or quicknes. cha. iiii.

Seneca

DIligence quickly dispatcheth all thynges.

Aristotle

He that diligentlye attendeth to his busines, can neuer repēt him, but bringeth all his woorkes to a perfect and good conclusion.

Diligence & carefulnes, are the keies of certeintie.

Diligent purueiance, is great surety.

Hermes. Diogenes

There is nothinge so good to make an horse fatte, as the eye of his master, neither is there ought better to make lande fertile, then the steppes of the owner, ỹ is to say, the maisters diligence.

Demolth.

By daunger, dread & doubtfulnes, dilygence is greatly hindered.

Alex. He.

It oftentimes happenethe that they which be slacke and vndiligent in doing their duities at the beginning, after that they haue beene admonished thereof, eyther by theire frindes, or by the goodnes of theire owne proper wittes, they haue bene industrious & very diligent. Contrary wise, other, which at the first haue ben quicke with a marueilous dexteritie and promptnes, they haue afterwards by little

and

and litle relented, yea and hauing gathered together (as diuers haue) good estymacion & abundaūce of substaunce, haue withdrawen themselues frō paynfull affaires, and at the laste, be to no man, but onely to themselues profitable.

Nothing shal cause a mā more diligently to do his dutie, then to think what hee wold requyre of hī, ý is inferior to hym. Pittachus.

Ye that is diligent, shal enioy the profit of his labour & diligence. Musonius

¶ The summe of all.

Diligence is a quicknes and liuelynes of mynde
wherby all thinges are finished most aptly,
Diligence doth alwayes this commoditie synde,
it neuer repenteth but endeth most gladly.
Careful diligence is the keye of certeintie,
and as with dilygence men do their busines,
what rewarde shall folow the ende wyll so expresse.

¶ Of Lyberalytye. Cap. v.

LIberalitie is as well a measure in geeuynge as in takyng of money, or goodes. Aristotle

Liberalitie is not in ý multitude or quātitie of ý which is geuen, but in the habit or fashion of the giuer.

It is lyberalitie, to geue accordynge to a mans habilitie.

Tullius That is not to bee approued liberalyty, wherein is any mixture of auarice or rappyne: for it is not properly lyberalyty to exacte vniustlye, or by violence or craft to take goodes from particuler persons and distrybute them in a multitude: or to take frome manye vniustelye, and enryche therewithe one persone or a fewe For the true precepte concerninge benefytes or relwardes is, to take good heede that hee contende not againste equytye, ne that he vpholde no iniurye.

Vale, Max: There be two fountaynes whyche doe approue liberalitye: that is a sure iudgement, and an honest fauour.

Aristotle Hee onelye is liberall, whyche distributeth according to his substaunce, & where it is expedient.

Liberality taketh his name of the substaunce of the person, from whō it proceedeth. For it resteth not in the qualitye or quātitie of thinges ỹ be geuen but in the natural disposicion of the geuer.

Tullius Wonderfullye is the loue of the multitude, altogether stirred with the fame, & opinion of liberalitie, bountifulnes, iustice, and faithfulnes & of al those vertues whiche appertayne too the mildenes of

maners

maners, & gentlenes.

It shoulde seeme that as man being the most precious and goodly creature of all others vpon the whole earthe, and in so large maner wōderfully endewed wyth diuine grace, frō the high Godde aboue: should in suth wyse, most earnestlye regarde his estate and creacion, that not onely (as a Lord ouer them) to haue and enioye the pleasures of them (for his sufficiente and needeful pourpose) but also most louingly with all diligence, to see to the relief and comfort of those that by creacion are like vnto himselfe. Theophil.

Lyberalitye in a noble man, is specially to bee commended, although it some what excede the termes of measure. And if it be wel and duely employed, it acquyreth perpetual honour to the geuer, and much fruit and singuler cōmoditie thereby encreaseth. For wher honest and vertuous men bee aduaunced & well rewarded, it stirreth the courages of them that haue anye sparke of vertue, to encrease therin with al their force and endeuoure Wherfore, nert to the helping and releuing of a communalty, the great part of liberality is to be imploied on menne of vertue and good qualities: whererein, is to be required a good election and iudge- Aristotle

ment that for hope of rewarde or fauour (vnder the cloke of vertue) be not hyd the most mortall poison of flattery. Lyberality which is vppon flatterers employed is not onelye perysshed, but also spylled and deuoured.

Seneca. He is liberall that delyghte the more in good renoume, then in monye.

Socrates. A liberal man can not be enuious,
He that is liberal can not liue amysse.
Gyue liberally for thy profit.
As liberalitie maketh frends of enemies so pryde maketh enemies of frendes.

They that be liberall, do withholde or hyde nothing from them whō they loue: wherby loue encreasethe, and frendshyp also is made perpetual and stable.

Hermes. He that is liberall neglecte the not hys goods, nor giueth it to al men: but vseth it so, as he may continuallye helpe therewith other: and giueth, when, & wher, & on whom it ought to be best applyed

Tullius Lyberalitye and beneficence be of suche affinitie, that the one maye neuer frome the other be seperate. For the imploimēt of money is not liberality, if it be not for a good ende or purpose. Benificence ys neuer taken but in the better parte: and is taken out of vertue, where liberalitye commeth out of the coser.

Libera-

Lyberalitie causeth men to be greatly marueiled at. Alex. Seuer.

A liberal harte is cause of benevolence, although perchaunce sometyme power lacketh. Tullius.

That same liberalitie that standeth in trauayle and diligence, is bothe more honeste, and also speedeth the further, and is able to profit mo.

It is ỹ greatest part of godlines, to knowledge ỹ liberality of goddes goodnes towards vs: & to geue only praises vnto hī frō whēce al thigs are yelded to our purposes. Pacuuꝰ

¶ The summe of all.

Liberalitye is a certayne measure,
That springeth of fauour, frindship, and amyty.
In geuing or receiuyng, landes and treasure,
After a mans substance or habilitye.
But chiefly in comforting the poore needye.
For that is liberalytye in very deede,
To helpe the poore miserable in tyme of neede.

¶ Of Temperance & moderation. Cap. vi.

TEmperaunce is a noble vertue, & chiefely apperteineth to ỹ honourable state of mākinde: wherby the princely gouernour reason (which Phocion.

raigneth as a king in manne)is knowne to beare sway in man: wherby is happely tempered al his doings: & thereby differeth frō thaffect of beasles.

Temperaunce is enemy to lust: & luste is a waytinge seruaunte vnto bodelys pleasure.

Boetius. Temperaūce calleth mā back frō al grosse affects and carnal appetites: & letteth hi not excede neyther in foolish reioising nor in vngodly sorowing.

Isocrates. Grosse affeccions and lustes, are eyther vtterly to be refused, or els wō moderatiō to be vsed.

Plutarch. He is to be called a temperate & moderate persone: which not onely haue power oū his wanton & corrupt affectes: but so endeuoureth also himself, that in his countrey he is chargeable to no man, to no mā cruel or greuouse, neyther to any māne daungerouse. For he is tempered wō the light of ỹ heauenly grace, he is of nature familiar and gentle: he is easy to menne ỹ wyl cōme and speake with him: whose house is vnlocked not shutte but opē to al men, where euery manne (as it were in tempestes and stormes) maye repayre for their relieuement & succoure.

Anaxago. Wouthe vntemperate and ful of carnall affeccions quickelye tourneth the bodye in

into age, to bee full of infirmities, foule and feeble.

When vnbridled carkas or fraile flesh of manne, is not wel tempered or discreetelye ruled, but ouermuche cherysshed, set at libertie and pampered: then is the soule the lesse regarded or looked vpon, but abideth in most disformed state and myserable. And the more delicatelye the bodye is handeled: the more stubbornelye it wrastleth against the mind and doth the caste it of, euen as an horse toe well cherysshed vseth ofte to caste his ryder. The heauie burthen of the body sore oppresseth ỹ minde.

If thou wouldest consider the excellency of mannes nature, & the dignitie thereof: thou shouldest wel perceiue, how foul & dishoneſt a thig it is, to be resolued into lecherye (immoderate eating and drinking and to liue losely and wantonlye: and cõtrary wise, how honeſt, faire, & cõmendable a thing it is, to liue cõtinently, tẽperately, sadly, & soberly. Tullius.

Yee is woorthye to bee called a temperate and moderate personne, whyche firmelye gouernethe and bridelethe (thoroughe reason) the vyce of sensualytye, and all other grosse affections of the mynde. Thucidides

Of Chastitie.

¶ The summe of all.

Of all noble vertues, that god geueth to man
and whereby (as reasonable) is knowen from beastes,
Temperaunce is of force, apprehende it who can.
to brydle grosse affectes, which the wise deteste.
it preserueth excesse, at banketes and at feastes.
It offreth also to a contented minde,
To take with thankfullnes, such as it doth synde.

¶ Of Chastitie. Cap. vii.

Propertius. Chastitie, puritie of lyfe, continency or refusing the corrupt pleasures of the flesh and of this world are precious in the sighte of god: & possessed onely of those that keepe theire bodyes cleane and vndefiled: and such as in life, refrayn from al euill.

Chastitie is ỹ beauty of mãnes soule.

Chastitie and puritie of lyfe, consisteth eyther in sincere virginitie, or in faithefull matrimonie.

Chrisost. Homili. De inuẽctione cru. The first degree of chastitie, is pure virginitie: ỹ second faithful matrimony, Abstinence and continencye, are louely vertues and of great force against these twoo capitall vices (ỹ is to saye) auarice and leacherye: whiche vyces beynge refrayned by a noble manne, that lyueth at li-

at liberty & wout cõtrollemẽt: procureth vnto him (besides the fauour of god) immortall glory. And that Citie or realme whereof the gouernoures w̃ these vices be litle or nothing acquainted, do abyde longe in prosperitie: For as Valerius Maximus saiethe: where so euer this feruente pestilence of mankynde bathe entrye, iniury raigneth, reproche or infamye is spredde, and deuourethe the name of Nobilitie. Val. Max.

That thou mayest auoyde filthye loue, a dissolute, cõmune and libidinouse lyfe, (wyth other lyke kynde of filthines) embrace that loue whiche godde alloweth and keepe chastitie and puritie of lyfe: whyche consistethe in sincere virginitie, or elles in the faithefull state of matrimonye. Thesillus

A chast harte (whiche is onelye seene & approued of god) is moste precionse and blessed in his sight: & therfore deserueth of al mẽ, so farre forth to be wel iudged and cõmended as the wordes vttred from ỹ mouth the maner of outwarde gesture ỹ vsage in eating or drinking, & thorder of apparell, seemeth to be honest modest temperate & seemely. Apuleius.

A wise mã, whẽ he is once stirred vp, to shunnaturall desire of wantõ & vnclean

thynges

thinges: he wil by and by charge hiselfe with the lothsome state of filthines: and wyll flye (to hys power) euen frome the very secreate or inwarde consente of thē and muche rather frome the commytted facte.

Polonius. It muste needes bee a pointe of greate continencye and integritie (if it be possible for anye manne) not to bee caughte with thintisementes of vaine beautye comelynes of bodye outwarde and gaye glorye, nor withe the vayne pleasures of the worlde: but to bee restrayned, by the respecte of iustice, equitie, cleanenes and chastitie yea, and wythe the bryde of the feare of godde, not to consente to corrupte concupiscence: whych doth in that sorte deceiue theym: (specyallye all carnal men) & blindethe righte iudgemente in them.

Socrates. Sōme men there be whō bodelye luste tickeleth not at al, such men oughte not by & by tascribe that vnto vertue, whych is an indifferent thinge: for not to lacke bodyly lust, but to ouercome bodely lust is thoffice of vertue.

Neyther suffer thine handes to worke, nor thy tongue to speake, nor thine eares to heare, that whiche is filthie and euel.

Socrates. Beware of the baighes of wantō wemē which

which are laid out to cache men: for they are greate hynderaunce to him that desireth wisedome.

Flye frō filthines of lyfe.

At thy table let al things be pure, chast & holy euen as he is holye, whose giftes thou shalt there haue in hand.

There be fyre thinges that preserueth chastitie: sobernes in dyet, occupatiō, sharpnes of thynner apparell, bryddelynge the senses: that is to saye the fiue wyttes: Also selde communicaciō, & ỹ with honestie: & eschewynge opportunitie of ỹ person ỹ place, & the time. Cassiodorus

Wher necessitie is ioyned or layed vnto chastitie, there auctoritie is geeuen too leacherye: for neyther is shee chaste, whiche by feare is compelled, neyther is she honest, which with nede is obteyned. August.

Chastitie without charitie, is a lampe wout oyle: take ỹ oyle away & ỹ lamp geueth no light: take away charitie, thē pleasethe not chastitee. Bernarde.

That manne whose mynde is wholly dedycated to the vse of vertue and puritie of lyfe, and despisethe the vanyties of this shorte lyfe, moste certeynelye preuayleth & obteyneth saluacion in thende. Pontanus

The summe of all.

Be-

Becãuse flesshe is frayle, and procureth fylthynes,
And woorketh wyth wo, the souls deformitye,
It behooueth in tyme, to eschewe such wickednes:
and ioyfully tembrace, thuse of chastitye.
Handle not, here not, nor speake that is fylthy.
Detest frõ the hart, women light and wanton,
For many by their baygbtes, are caught to destrucciõ.

¶THE SEVENTH *Booke*

¶An admonicion, to auoyde all kynde of vyces. Cap. i.

THe causes of al inconueniences and hurts that maye happen to manne, are hys owñ vyces, whiche bryngeth him into the hatred both of god & mãnyea, and of him selfe also at the lengthe wherfore the philosophers aboue al thinges, haue euer abhorred theym, and by all meanes endeuoured to quenche and destroye them, bothe in themselues, and in

in all other. And althoughe there bee sondrye sortes of vyces, somme naturall somme vnnaturall, and somme agaynste nature: I thynke it not neadefull too distinguishe in them, but beecause they bee all euill, therefore tendeuoure, to make them all abhorred. Wherefore I haue in thys booke, gathered the sayinges of the philosophers concernynge the vylenes and corruption of the moste parte of theym: shewynge what detrymente and hurte commethe thorough theym: whyche wyshe that all menne woulde dylygentelye note: lest not beeynge warned by other mennes harmes theye doo (thorough theire owne) teach others to beware.

¶ Of Vyce, Synne and wyckednes, Capitulo. ii.

Vyce as vertue is a garmente moste comely and precious: wherbye the soule is garnished, to the glorye of the moste hygh god so vyce and wyckednes is moste filthye, abhomynable and vncommelye: whiche corrupteth and destroye the soule, contrary to the wil of god.

Cursed

War. Ius. Cursed is that man that knowethe not to bee a manne: but makethe hymselfe lesse then a man by his vice.

Anaxago. The lyfe of that manne is wicked, that manye bewayleth: and in whose death e-uery body reioiceth.

Protegenus. As there is nothinge vpon the earthe better then good creatures: so there is nothynge wourse, thenne vicioulse and wicked men.

Aristotle. They that bee daylye enclined and vt-terlye dyspoled to vyce and wickednes, shall not at anye tyme encreace in riches nor profit in any science.

All such as for the multitude of theyre sinnes and wickednes are hopeles, and such as haue cõmitted thefts, and slaugh ters, with such other like wickednes: ẏ iustice of god and theire owne desertes dãne vnto euerlasting deathe, frome the which they shal neuer be deliuered.

If thou hasse wickedlye sinned, repente thee spedely and tary not till to morow.

Plato. Woe be to that synnefull and wycked man that hath not power to turne from the filthy woorkes of bodelye and vayne pleasures, that hindereth hym frome the blisseful state, and kepeth backe his soul from the presence of god.

It is mere wickednes to change or alter good lawes, to awake striue, & rayse noyses: to abate noblenes, to exalte thū woorthy: to banisshe innocentes, and honour theues: to loue flatterers, and dispraise thē that be vertcous: to embrace delyghts, and treade vertue vnder foote to wepe for them that be euill, and laugh to scorne them that be good: and finallye theye are all wicked that take lyghtnesse for their mother, and vertue for theyre stepmother. War. Aus.

It is very wickednes to seke prayse, by counterfeyted vertue.

Synne, & seeke wickednes, where thou knowest God is not. Hermes.

An euil man is neither his owne frēde, nor yet any other mannes.

It is a greate corruption vnto the people, to haue a vicious and corrupt ruler. Aristotle

Beware of Synne of the serpent of the soule: whiche spoyleth vs of al our ornature & seemlye apparell in gods sighte.

Neither suffer thye handes to woorke, nor thy tongue to speake, nor thie eares to heare, that whiche is euill or wicked.

If thou entende not to doe good, yet at the least refrayne from doing euill.

Flye & eschewe thine owne vices, and Plato.

bee

be not curious to search out other mens.

Thinke all thynges maye bee suffered, saue filthines & vice.

Mar. Aur. As we are sette in diuers pleasures by our vyce, so we fall hourelye into diuers myseries, and are noted to oure greate infamye.

Diogenes. Nothinge is euill, but that whiche ys coupled with vice & wickednes.

Hee that is rooted in synne, will not be corrected.

Plutarch. Theuil which vicious persones doe in the company of a prince, is reputed hys.

Hermes. Vse no familiaritie with anye vycious persone.

Without comparison, hee is woorse ỹ fauoureth euill, then he that committeth the cuyll: for the one proceedeth of mekenes, and the other of malice.

Rulers and mēne of aucthoritie synne exceedingly, that geueth other lycence to synne.

It is harde for a man hauyng licence to sinne, to kepe himself therefro.

Anachar Sinne plucketh thy soule frō god, whose ymage thy soule should beare.

Plato. Through sinne and wickednes, kyngdomes are altered and chaūged.

Iuuenal Throughe sinne, princes are remoued from their roial state and dignitie.

Synne

Sinne is an act, straienge from the order of thend, whiche it ought to bee directed vnto: contrarie to the rule either of nature, eyther of reason, either of the euerlastinge lawe. what sinne is

Sinne is the Breach of gods lawe, and disobedience of the heauelye commaundementes. Ambrose

Sinne is either that, whiche is spoken, committed, either coueted, contrarye to ỹ euerlasting lawe. Augustinus.

Of sinne ther be (as from an euill tree) many branches: as the loue of our selues, the loue of pleasure, louyng of whordõe, dronkennes, gluttoni, loue of glory, loue of honour, of ambition, and other suche kynd of vyces. And vpon al this wycked rable, and such like, craftye concupiscence wayghteth as a seruaunt at ynches, in applyeng eche of them, thobiectes of theire kynde. And if it be obeied there must also nedes be suffered, the rule and gouernãce of sinne. For erperiẽce (to often) teacheth that in this respect, the malice of concupiscence is greate, and therefore too bee forsaken. Concupiscence.

There be iii. things that causeth vs to sinne: thone is, foolishely flatteringe our selues, and to thinke that god seethe not our synnes: another is to perswade with The occasion of sinne

our selues, that god careth not for our sinnes: the thirde is because we way not gods iustice, but respect him to be onlye merciful, wee will of purpose be the more sinnefull.

The seruitud of sinne

He that is in the seruitude of sinne, the strength therof and the power of sathan is such, that no vertue or strength of mā no nor the strength of anye celestiall spirites can doe anye good or helpe to make hym free: for it is onely the power of the heauenly and most mighty spirite of god to purge freely the hartes of men, & to set them free from ỹ bōdage of sine & sathan.

The wickednes of mans life, maketh ỹ spirit of god dull in ỹ hart of man: ỹ is not to worke in him according to hys holy & diuine nature.

A good mean to forsake sinne

If manne would rightly vnderstand, ỹ highe maiestye and puissaunt state of the great and terrible god: should he not thik that when he hideth himself in darknes and doing the dedes of darknes: that hee shoulde bee neuer the lesse manifest vnto him in al his doings: who is able of pour to perceiue ỹ secretes of the hart.

Where sinne by auctoritie is duely punished, ther ỹ countrey & people are most happy and blessed.

Cities are wel gouerned, when ỹ wic-

ked

ked be punished.

The feble are defended from ꝯ mighty and the true from the vntrue, by ꝯ vertu of iustice: who also rooteth out ꝯ wicked from among the good.

He is a vicious person, that entendeth onely to his owne profit.

If thou entendest anye thynge, where of maye growe anye goodnesse, deuise to proceede wyth all diligence, But if by thy woorkes maye chaunce that whiche is euill, then bee as swifte to conquere thy wyll. Xenocrates

Thou canste not alwaies keepe vnespied thy sinne and wickednes, although for a season it be secrete and hid, for truth the true daughter of God and of tyme, hathe swoorne to detecte all sinne, vyce, and cryme. Plato

They that bee euill, bee alwaies double euill, because they beare armour defensiue to defende theire owne euils: and armes offensiue, to assaile the good maners of other. Mar. Aur.

They lyue very euill that begynne alwayes to lyue, for as muche as theire manye beginninges doe make theire lyues still vnperfecte.

It is better to suffer death then by compulsiõ to do that which is euill. Bernes

There is but one way to goodnes, but the wayes to euil are innumerable.

To be much inquisitiue of others offences, is a signe of an euill disposicion.

Mar. Aur. The greatest euill of all euils, is when a person forgetteth that he is a mã, puttinge reason vnder foote, strayninge hys hande against vertu, and letteth vice rule the bridle.

What doth it profite thee to haue an expert tongue, a quicke memory, a cleare vnderstandinge, greate science, profound eloquence, or a swete stile, if w̃ these graces thou hast a wicked will.

Socrates Rulers by vsing viciousenesse destroieth not onelye themselues, but al others besydes, that are vnder theire gouernaunce.

Plato He is no good gouernour, ꝑ commandeth other to auoide vices, and wyll not leaue them himselfe.

Hermes Vertues cannot be sene in a mã, except he first put away his vices.

Seneca As some poysons are so contrary by nature, that ꝑ one cureth the other, so is it likewise of deceites & vices.

Plutarche. Hee whyche giueth riches or glorye to a wicked man, gineth wyne to him that hath a feuer.

Aristotle. If they be miserable which haue cruell maisters

maisters, although he they maye goe from them: howe much are they more miserable ỹ serue their vices as theire maisters from whome they cannot flie.

Where followeth wickednes a thousand euils: but specially ye that moste wretched tormente and veracion, of an vncleane cõscience.

Synne accuseth to eternal death.

An hundreth tonges and mouthes as many, Virgil
although I had with eloquence high:
and though my voice all yron were,
In strength yet could I not declare:
the vices of men, nor yet cantell,
what paines therefore, they suffer in hell.

As the hartes of the wicked, are altogether hardened and impenitent: so they heape vp displeasure, vnto them selues against the daye of wrathe, and the terrible appearinge of the iuste iudgement of God.

The matche, to kendle against vs, the fierce fire of gods wrath: is our sinnes.

The faulte committed, is of our selues: but god is blameles. Cato

He is a foole that committeth sinne: he is wise that repenteth him of his sinne: but he is to be cõpted most wise, ỹ flyeth frõ the fact of sinne.

Euerye sinne is conceiued firste in the Arnobius

harte, and afterward finished in ẏ worde or facte.

The harte of manne is defiled and vncleane: and all the sinnes committed by man, proceedeth from thence, as from a fountaine of al euil & mischiefe.

Plato. As in euery Pomegranet ther is some graine rotton: so is there no manne but hath some euil condicion.

Socrates. As a manne appeareth more in a mist then in cleare weather, so appeareth his vice more when he is angrye, then when he is at quiet.

Hermes. As to the good theire goodnes is a reward: so to the wicked, their wickednes is a punishement.

Plato. Like as a flye which feedeth vpon corrupt things, despiseth the swete and pure herbes: so wickednes doth folow ẏ wicked, dispraising al goodnes.

Socrates. Like as one braunch of a tree beinge sette on fire, kindleth al the reste: so one vicious felow, destroyeth an whole companye.

Hermes. As men for theire bodely helth do abstaine from euill meates So ought thei to abstaine from sinne for the saluacio of theire soules.

¶ The summe of all.

As the ſoule, which by vertue, is chiefely ganiſhed
doth ſhewe and ſet forth, gods eternal glory:
ſo the ſoule that with vice is repleniſhed
forgetteth god and ſinneth moſt wickedly.
embrace then vertue, for vice is moſt filthye.
and vertue at no time, in man can ſhine clere,
while vice and wickednes in him ſhall appeare.

¶Of Ignoraunce & Errour. cha.iii.

IGnoraunce is a madneſſe of the ſoule: whiche while it laboure the to attaine the truthe, is confounded in the knowledge of it ſelf. Plato

Greate is the hurt that hath chaunced by ignoraunce.

They whiche be ignorant and of euill diſpoſicion, be vnhappye: For where ignoraunce and ſinne is, there infelicitye and miſery moſt plainly appeareth. Plato

To bee ignoraunt of goddes true ſeruice, is not to be commended: but to bee rather vterly blamed and punished by ỹ hand of God.

As the lighte of godlye knowledge, encreaſeth vertue, and wooꝛketh a godlye lyfe: ſo the darkeneſſe of Ignoraunce hyndereth vertue and encreſeth a wycked lyfe.

Plato

There is nothing wourse, then to liue beastlye and out of honest order: and the greatest and most euident cause and toke therof, is, ỹ sinne of Ignorannce: which is an vtter enemy, & contrary to the vertue of knowledge.

Plato

The ignorannce of knowledge that is in brute bestes, maketh plainly the difference betwene man & them: for so muche differeth man from the dull and brutishe beast, as he sheweth him selfe by knowledge, to bee cleerelye vnspotted of Ignorannce.

Aristippus. what Ignorannce is

Hee is properly to be termed brutishe, that is but of grosse and dull sense, and lacketh the capacitie of knowledge: and finallye, brutishnes, is verye Ignorance it selfe.

Plato

As ignorannce maketh a manne beastlyke, and keepeth him low, and in ỹ state of beggery and miseri: so knowledge putteth awaye beastlynes, it rayseth a man vp, and setteth hym in ỹ seate of dignitie.

The doctrine of goddes truth, is an instruction of them that be Ignorant: for ỹ mynde of man is not so bright by ỹ light of nature, that it canne of thowne sharpnes, know the thinges that bee of god, & necessary to be knowen for the saluacion of manne: wherefore it behoueth him to haue

haue a more godly light: wherby he mai haue the true light, and thereby be truely taught: that is to say, by the light of ỹ spirite of god, in the vnderstandynge of the woorde of god.

An ignorant manne maye be knowen by three points: he cannot rule him self, because he lacketh reason: hee can not resist his lusses, because hee lacketh witte: neither can he doe what he woulde, because he is in bondage to a woman.

Socrates

There is none so ignorunt, as he that trusteth moste to his owne witt: none so vncertaine, as hee that most trusteth fortune: nor anye so muche out of quiet, as hee ỹ is cõbred with an vnruelye brawlynge wife.

The boldnes of the ignorant, engendreth all euilles.

Through lacke of witt springeth much harme: by meanes of ignoraunce muche good is left vndone.

The ignoraunt in theire banketes vse minstraisie to chiere them: but the learned wyth theyre voyces delyghte one another.

Yee that is ignoraunt in the truthe, and leade about wyth oppinions, muste needes erre.

It is a great shame for an olde manne

Plato

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It is a great shame for an olde manne

to be ignozant.

Socrates. It is a shame to be ignozant in ỳ, which euery man ought to know.

Ye is an ignozant foole that is gouerned by wromens counsaile.

Yee that doubteth and marualleth, semeth to be ignozant.

Pithago. It is better to be ignozãt in vile thigs then to know them.

Socrates. Ye ỳ knoweth not how much he lacketh doth not know when to finde ỳ whyche he lacketh.

That which is wel done, is done wyttingly: but that whiche is euill done, is done ignozantly.

Mar. Aur. Ignozaunce in a Pzince is a stroke of pestilence: It slaieth dyuers, & infecteth al persons, & vnpeopleth the realme, chaseth away frindes, & giueth harte to enemies of straunge nations that were bezore in dzead: & finallye dammageth hys person and slaundereth euery one.

Plato Idlenes engendzeth ignozance, & ignorance engendzeth errour.

Of smal errours not let at the beginnynge, spzingeth greate and mighty mischiefes.

Augustinus. The beginning of errour is, to thynke those thinges to please god, which pleaseth

seth our selues: and those thinges to displease God, whereat wee our selues bee dysplealed.

Those thinges be verye delectable and pleasaunt vnto vs, which doe either like our eies, with theire outwarde curyositie, glistringe and gaynesse, eyther oure eares with some speciall pleasauntnes: and therefore do we also think, that they doo in like maner please the deuine senses of the moste holy and heauenly god.

It is an olde sayenge: that the multytude of them whyche doo erre, and their agreement in that errour, cannot euer make that errour allowable. Marcel

Custome wythout tructhe is but an olde errour. Cipria

Hee is as well out of the waye, whiche dothe committe an errour, seduced by the Judgement or enticemente of another bodye, as hee that is seduced of hymself.

It is moste righte, that they whiche doe refuse the gifte of the knowledge of god, shoulde be againe refused, and haue it taken farre from them: & be ouerwhelmed to thuttermost, with the curse of Ignorauncе and errоures.

An errour is not ouercome with vyolence, but with truth.

Errour

Errour at the end is knowen to be euil and truthe therebye, is muche the better knowen.

He y erreth before he knowe y truthe, ought the sooner to be forgeuen.

Mar. Aur. Thonlye vnderstanding which is dusked in errours & depraued in malices, cā not bee healed by medecines, nor redressed by reason, nor holp by counsaile.

The summe of all.

Ignorance of the soule, is very madnes,
whiche while it laboureth the truth to attaine,
Is confounded and wrapped in beauines,
Throughselfe knowledge, and feblenes of braine.
Yea, this is also most euident and plaine,
that as ignorsunce is bredde by ydlenes:
Euen so is errour by ignorance doubtlesse.

Of Foolishenes. cha. iiii.

Pithago. There is no greter enemy to mankynde, then folly.

To be ouercome with affections, is a plaine and euident token of foolishnes.

Amonge the foolyshe he is most foole, that knowethe but little, & shewth himselfe to knowe much.

A foole

A foole cannot be knowen amõg fooles nor a wiſe man among ſage folke. Mar. Aur.

It is a fooliſhnes to intende muche to dreames.

Fond & fooliſh dreames, deceiue them y put their truſt in them.

They be groſſe and fooliſh phiſicions, which take any counſaile at the pacients dreames.

When god will ſende dreames and viſions, they chaunce to wiſe menne in the day tyme.

It is a lamentable and miſerable thig a wiſe man to be vnder the rule & gouernaunce of a foole. Hermes

Miſerable is the ſtate or chaunge of the wealthy or poore women, that in ſtede of a wiſe man and godly, ſhe falleth vpon a foole, to gouerne her perſõ, her goodes and familye. Legmon

It is a fooliſh madnes to think, y riche men be happy.

It is better to bee wiſe & poore, then to be fooliſh & a great Lord.

It is a ſhame to make the diſciples of fooles, maiſters of princes.

Seeke not the gouernaunce of a foole, for hee cannot peyſe nor conceiue whoe doth him good, no more then a horſe or any other brute beaſte, whiche taketh no Protegens.

hede whether he be charged or burdened with gold or gravell.

Instruction in a foole, encreaseth more folly.

It is a foolishnes for a man to boaste himselfe of such feates, as other creatures by nature, can do better then he.

Cullius — It is ỳ property of a foole to seke out other mens fautes, & forget his owne.

Mar. Mar. — Among wise mẽ ỳ foole is made bright & among fooles wise men do shine.

Chilon — A foole, that from base poucrtie, is raised vp to riches & worldlye prosperitie: is of all men most forgetfull, & vnfrendly to his frinde.

Diogenes — The more riches a foole hath, ỳ verier foole he is.

It is greate folly for a manne, to muse much vpon such thinges as do passe hys vnderstanding.

Isocrates — Giue not to light credence to a mannes wordes, nor laughe thou them to scorne: for thone is the property of a foole, & thother the condicion of a mad man.

Diogenes. — A welfauored & faire person ỳ is a foole, is like a faire house and an euill host harboured therin.

Mar. Mar. — There is nothing so assured, but there couerance therof ought to bee feared, if a foole haue the guyding therof.

Many

Many times, of wiſe yong menne, commeth old fooles, & of yong fooles, cuſtomably cometh wiſe old men.

It is no general rule that al perſõs ſhal alwaies be young & light, nor that al olde perſones ſhould be alwaies wiſe.

This is moſt true that if the yong mẽ be borne with folly: the old man liueth & dyeth with couetouſenes.

Truſt not a foole in his fooliſhnes. Protegenus

They ỳ are prudent, thoughe they bee demaunded, saye little, but fooliſh folke wil ſpeake to much wout thaſking of any queſtion.

The beaſtes are more profitable to labour the earth: then fooliſh perſons be, to ſerue in the cõmon welth. Mar. Aur.

Like as raine cannot profit the corne, ỳ is ſowne vpon dry ſtones: ſo neither teachinge nor ſtudye maye profit a foole, to learne wiſedome. Seneca

The ſumme of all.

There is to mankind, no greater enemy,
and that more hindereth his eſtimacion:
then the lothſome burden, of beaſtly ſoly,
which plainly appeereth in ecbe condicion.
Fooles are ouerthrowen with their light affeccion,
and as Corne vppon ſtones is ſowne in vaine
euen ſo are good counſailes to a fooliſh braine.

¶ Of VVyne and Drunkennes. cha. v.

Anacharsis. THe vyne bringeth forth three grapes the firste of pleasure, the secounde of dronkennes, the thirde of sorow.

Hermes. Like as with water, Waulte is made sweete, euen so a sorowful harte is made merry with wyne.

Boetius Wine inordinatlye taken, troubleth mans reason, maketh dull vnderstandig infeebleth remembraunce, sendeth in forgetfulnes, powreth in errours, & bringeth forth sluggishnes.

A small quantitie of wine is sufficient for a wise and learned manne, yea for anye manne: For therewith when he sleepeth, hee shall not bee troubled, nor feele anye paine.

As to muche wine weakeneth the synewes in a manne: so it also killeth the memory.

Isocrates Wyne vnmesurably take, is an enemi to the soule.

Much wine & wisedõe may not agree, for they be two contraries.

Wyne giuen out of time, may be annoi aunce.

By wine beauty fadeth, and age is defaced.
Wine maketh forgotten, that late was embraced.

Wyne and wrath, drowneth both the reason and sences.

Of

Of to much drinkinge proceadeth dropsies: wherwith the body, & oftentimes the vilage is swolne and defaced: brastly furye, wherwith the mindes be perished: & of all other most odious, swine dronkennes: wherwith both the bodye & soule is deformed, and the figure of man is as it were by inchauntment, trāsformed into an ougly & lothsome ymage. *Galene de sanitate tuenda libr quinto.*

It is not to bee permitted, that perfecte and pure wyne without alaye of water, should in anywise be geuen to childrē: For asmuch as it humecte: he the bodye or maketh it moister or whotter then ys conuenient. Also it filleth the heade with fume, in thē specialtie, whiche be like, as children of whote & moiste temperature.

To take excesse of drink is euerye where abhominable. *Diogenes.*

Excessiue bibinge and drinkinge, pricketh fast forewardes to lechery.

To drink wel, is a property meete for a sponge, but not for a man. *Demosthe.*

Dronkennesse is an abhominable vyce in a teacher.

A dronkarde is vnprofitable for anye kinde of good seruice. *Plato.*

Dronkennes vndooeth him that delighteth therin.

What hath maketh the man a beaste but drunkennes

kennes maketh him wooꝛse.

Plato. Dꝛunkennes maketh a man vnruelye.

Dꝛunkenues ought to bee eschewed of al menne but specially in rulers, watchemen, and officers.

Plutarch. Like as when the wine spourgethe, it bꝛeketh the vessels, and that whiche is in the bottom, cõmeth vp to the bꝛimme euen so dꝛonkẽnes discouereth the secretes of the hart.

Anachar The best meanes to kepe a man sobꝛe, is to beholde, see, and remembꝛe, the fylthy beastlynes of dꝛonkardes.

¶ The summe of all.

The vine freshly florisheth, & yeldeth his kind, three sundry grapes, and of contrary condicion: of pleasure, of drũkennes, and of sorowe, thus we fynd by dayly experience, through our grosse affeccion, wine inordinately taken, troubleth mans reason and the filthines of drunkards, yf thou see & remẽbre shall sufficiently admonisshe thee, to kepe thee sobre.

¶ Of Lyinge. Cap. vi.

Socrates. Lying is a sickness of ỹ soule whiche can not be cured, but by shame oꝛ reason.

Lying is a mostrouse & wicked euill, ỹ filthily defileth & pꝛophaneth the tongue

tongue of manne: which (of god) is other wise consecrated, euen to the truthe, and to thutterance of his praise.

By lying the truth is broken god therby is greuously offended, and our own state also and our neighbours muche ẽpayred: whos taketh harme, whenne in lyinge wee will seeme to gratifie others. Solon

By lyinge faythe and credyte (whyche wee maye not lacke) is greatly wekened and sometimes clean taken away.

Yee that accustomablie is affected to lying, shutteth out him self frõ ỹ cõpany & presence of god: and moste horribliye ioineth him selfe to the deuil, yeldynge hym selfe to hys bytter bondage and power.

Yee that lyethe (bearinge the countynaunce of an honest manne: by his outwarde countinaunce of honestye, sooner deceiuethe and seduceth, then manye o ther appearing to ỹ contrary. Properties

Ye horribly lyethe and flattereth, that corruptly reporteth a knowen wicked mã to be happy and blessed.

There is no differẽce, betwene a great teller of tidings & a lyer. Seneca

Beware of lyers and flatterers: and yf thou be in auctoritie punishe them. Hermes.

Flye the companye of a lyar: but yf thou muste needes keepe company with hym, beware that in anye case thou beleue him not.

Plato. There is no goodnes in a lyar.

Beleue not him which telleth thee a lye by an other body: for he wil in like manner make a lye of thee to another man.

He ought not to lye, that taketh vpon him to enstructe other.

It is lawefull for a gouernoure for the mayntenance of his estate, and safegard of his people to lye: but not for a subiect to lye in any cause.

Solon The rewarde of a lyer is, that he be not beleued of that he speaketh.

Pitha. A common lyer, not to be double in his tale, nradeth a good memory.

A boster is more to be despised, thenne a lyer.

A wicked soule is knowne by that it delighteth in lyers.

¶ The summe of all.

The soule with lying, is often infected,
as with a pestilent and hurtful maladye,
The soule in tha state, is knowne to be wicked:
whereof shame or reason is thonlye remedy.
and as great tellers of newes, are seldome credited,
So lyers and bosters are alwayes despised.

¶ Of

Of Flatterye. Cap. vii.

FLatterye is a peſtilent and noyſome vice. Diogenes.

The flatterer diligently applyeth to the time. Ennius

To flatter, gloſe, or lye, requyreth glorious and painted woordes: where as truthe deſyrethe a ſimple & plaine vtteraunce, and noe gloſinge nor fayenyng at all. Plato.

Of ſlaunderers and flatterers, take hede if ye wyll, Diogenes.
for neyther tame nor wylde beaſtes can bite vs ſo ill,
For of wilde beaſtes, ſlaunder is the moſt biter,
and of the tame moſt byteth a flatterer.

For a man muche better it is among raueners Theophra.
to fall and be taken, then among flatterers:
For rauens but of fleſhe, dead bodyes do depriue,
but flatterers deuoure men while they be aliue.

Like as a camel hathe al colours ſaue white, ſo hathe a flatterer all poyntes, ſaue honeſtie. Hermes.

As a looking glaſſe repreſenteth euery thinge that is ſet againſte it: euen ſo doth a flatterer. Ariſtotle

Lyke as the ſhadowe followeth a man continually what ſo euer he doe: euen ſo a flatterer, whatſoeuer a man doth, applieth him ſelfe to the ſame. Plutarch.

Know thy ſelfe, ſo ſhall no flatterer beguyle Socrates.

guyle thee.

Seneca. Within thy selfe, beholde wel thy selfe and to knowe what thou arte: geeue noe credence to other.

Flatter not, nor be thou flatered.

Plutarch. The familar companion, whiche is alway like pleasant, and gapeth for thankes and neuer byteth, is of a wise man to be suspected.

They that hathe good wittes, may sone perceiue and finde out flatterers, whiche sometime by himselfe diligentlye considereth his owne qualitye, and naturall appetite. For the company or communicacion of a person familiar, whiche is alwaies pleasāt and without sharpenes enclining to inordinat fauour and affeccion is alwaies to be mislyked.

As the wormes doe breede most gladly in softe woode and swecte, so the most gentle and noble wittes, enclined to honour, replenished with most honeste and courteous maners, doe soonest admitte flatterers, and be by them abused.

Those men are most worthye to suffre shamefull death, that with false adulacion doe corrupte, & adulterate the gentle & verteous nature of a noble man. He y preuerselye instructethe and flatterethe slaieth both his own soule, and seketh to

destroy

the good renoume of his maister.

A godlye prince or gouernour, lyke the father of a countrey, by his excellet wisedome and the rule of iustice, will prouide that al false flatterers, false accusers & their abbettours, may bee so punished, that they and all other persons of like inclination, may be afraide to abuse the clemencie and gentle natures of suche verteous and gracious gouernours. Iunius Mo.

Flattery from friendship is harde to be discouered: Forasmuche as in euerye mocion & affecte of the minde, thaye bee mutually mingled together.

The mothes and softe woormes, frette the cloth: and the canker woorme pearceth the bone, and flattering men beguyle al the worlde. Mar. Aur.

Let no man perswade thee by flatterye to doe any euil nor to beeleue otherwyse of thy selfe then thou art in deede.

Neyther flatter, nor chyde thye wyfe before straungers. Socrates.

Neither slaunder, nor flatter, nor bee no seeker out of other mennes matters: set thyne own woorkes alwayes before thyne eies, but caste oute other mans behynde thy backe.

¶ The summe of all.

Flattery from frindſhip is hardly diſſeuered
beyng mutually knyt, with the affectes of the mynde
Buſye bodyes and pictbankes are not to be truſted,
as wiſe men their ſubtletye wyl quickly out fynde
Nobles by flattery are often made blinde.
and as wormes in ſofte wood do breake moſt gladly,
ſo gentle and noble wittes, are hurt by flattery.

¶ THE EIGTHE Booke

Of vii. capytall vyces commenlye called the. vii. deadlye ſynnes.

¶ Of Pryde and Arrogancye. Cap i.

Clebulus.

PRyde, ſtatelynes loftynes of mind or arrogancy (an euil affect, grounded by ye deceuel in ye hart of mã) is ougly & lothſome mõſter in ye ſighte of god: a vice moſt odible, vnreuerẽt hateful, hurtful, & to be vtterly abhorred, bothe of god and good menne.

Pryde is thonely ground or cheefe cauſe of all

of al variaũce, hatred & mischiefe.

What wicked euel is ther cõmitted vp on thearth, at any time, eyther againste god or good men: which the proude hart of man attẽpteth not. Poison

Among ỹ proude mẽ of this worlde: Emulation, hatred cõtention & variaunce, is alwaies cõmen.

Thalmightie and righteouse god: as he resisteth mightily & iustely, the contemptuouse, haulte and proude: so he detesteth & vtterlye abhorreth, the whole broode of priuie michers, secreat vndermyners, hipocrites and double dealers: specially al those, whiche (vnder the pretence of amitie) and with thonelye outwarde face of godlynes) doo long cloke their malice ỹ w ỹ cõtinuaunce of tyme, they may accõplishe their mischeuous purposes.

There must be vsed amongst mẽ, a lowlye and milde behauiour, & a decent reuerence one towardes another (as becommeth good & humble men) not onely vnto those of the higher sort: but also to all ỹ rest of meaner degrees: for otherwise, it should not only be a signe of great arroganey and pride but also a plaine cause of iudgement ỹ such a one sheweth hitself to be altogether, not onelye lawles but also shamles & wout honest regard what Tailing.

euerye

euery man do think of him.

Phocilides. If thou wilt be beloued both of god and good men, thou maiest not bee proude of the good gifts of god: whether of wisedome, policie, beauty, comelynes, strength authoritie or ryches for it is one god ẏ is only wise, politique, puissant, amiable wealthie, & full of all felicitie.

Plotinus. Be not elated nor proudly puffed vp against thine inferiour or poore neighbor swel not in pride against him: ouer looke him not wᵵ an hault stoute & statly cõtinance: but wᵵ ẏ spirit of humility, gladlye ẽbrace him be gentle vnto him, frame fauourably thy good cõtinaũce towards him, speake friendly vnto him, & benefit him (by al meanes) if thou maiest happely helpe him.

Montanus. Abuse not thy state, hate pride, desire to be clẽnely, & not gourgeouse in thine apparel. And how so euer god thye maker hath formed thee, think wel wᵵ thãkful nes of his wourkmãship, & deforme not thy self like a monster.

Such a mã should be kepte in apparel, ẏ should not be to nete neither yet to filthy but such as might auoid an vnseemelye, rude, & beastly negligence.

Alex. Seuer. Pride should not of põg mẽ be followed: yt should of olde mẽ be vtterly disdeyned

and

and finally of al mē suspected & feared.

As god vnto ỹ godlye is moste sweete, gētle & lowely: euē so to ỹ wicked proude & sinneful he is very sower sharp & rough specialli appering & felt for euer vpō thē, in the terrible day of death dampnacion and vengeaunce.

¶ The summe of all.

Pryde is a vyce most monstrouse & hurtfull,
and thonely ground of al mischiefe and discorde
Pride woundeth with stryfe, the haulty & disdainfull,
pride breaketh the bande of amitye and concorde,
O humble thy selfe then, and feare the lorde:
be alwaies gentle, to thy friende or brother,
weare comely apparell, & care for none other.

¶ Of Enuye. Cap. ii.

Enuye and slaunder, ar twoo brothe. Pitha.
therne: which are euermore ynked together for a mischief.

Experience, hath so taught of enuy ỹ shee hath byn ỹ distroier of manye.

What is there that enuy hath not defamed, or malice left vndefiled: Truly no good thing.

Debate, deceite, contencion, and enuye, Seneca
are the fuites of euel thoughtes.

Them that fortune hathe rayse d moste highly

highly against them spreadethe the greatest poyson of Enuy.

Mar. Iun. It is better to be felow with manye in loue, then to bee a kynge wythe hatred and enuye.

Titus Li. Enuy is blind, and can doe nothynge, but dispraise vertue.

Mar. Tul. Cursed enuy prepareth poyson secretly for them, that be in rest among byuers pleasures.

Thabundance of welfare & felicitie,
Hath caused cruel enuy to be in many.

Plato. Unhappy is the state of malicious and enuyous people.

Aristotle Shame of himselfe, is the end of indignacion.

Mar. Iul. Enuy is so enuyous, that to them, that of her are moste denied, and set farthest of, she geueth moste cruel strokes wythe her feete.

Diogenes, If anye man say euel of thee and enuyeth thee, set not therby, & thou shalt disappoynt him of his purpose.

As rust consumethe yron: So dothe enuye ỹ hartes of ỹ enuious.

Hier. Mag. Enuious menne are tormentoures vnto them selues.

Be not ẽuious at an euel mãs prosperytee, for surely his end shal not be good.

Plutarch. Where as is no lighte, there is no shadow

dow: and whereas is no wealth, there is no enuie.

Cursed is that wealthe, that euery mā enuiethe.

Harde is the remedye againste enuye. Read al that can be reade, & imagin al that can be imagined, demaunde al that can be demaunded: and thou shalte fynde none other remedye againste thys cursed enuye but to banishe vs from al prosperitie, and to sit with aduerse fortune. Mat Fuk.

All the world is ful of enuy.

It is a scabbe of the worlde, to be enuious at vertue. Tullius

Enuie groweth vp among vertues.

Those are to be hated, whyche in theire actes be fooles, and in their woordes bee Philosophers. Pacuuius

Malice drinketh the more parte of hys owne venim. The poysons whyche serpentes continualye dothe keepe wythsut any harme, theye spewe out to others destruction: But the malicious contrarye wyse, hurte the noe manne so muche as them selues. Seneca.

Like as griefe is the disease of the body so is malice a sickenes of the soule. Hermes.

He is most wicked, that is malicious against his friendes.

Priuye hatred, is woorse then open malyce. Plato,

malyce.

As a sparkle of fyre, or the snuffe of a candle negligently left in a house, maye set a whole towne a fyre: So of priuie malice and discorde, cummethe open destruction of people.

He is vnhappie, ỹ continueth in malice

He is not perfectlye good, that hatethe his enemye: what is he then that hateth his friende.

Diuersitie of opinions causethe greate strife and hatred.

Aristotle

Walke not in the way of hatred.

Men vehementlye hate them that haue a proude and haute countenaūce, be they neuer so high in estate or degree.

Malicious woordes discouerethe the euil of the hearte.

The way to suppresse malice, is not wᵗ stoughtines to suppresse it wᵗ the malice: but wᵗ meekenes, gentlenes, long sufferynge, & pacience.

Mat. Aug.

The grudge, hatred, and malice, of the that be euill iustifiethe the iustice and sentence of them that be good.

Nothing is more wretched thē to hate: by the whiche affecte, the deeuylles bee most miserable.

That is woorthely hatefull, what soeuer hath a certain peculier malice to hurt

Vaslines

Hastines causeth repentaunce, and fro wardnes causeth hinderaunce.

He is able to vanquish his enemy, that is reasonable in his demaunde. Pithagoras.

Threten no body, for that is womānlyke.

When thine enemy doth threaten thee trust not his flattring and fayre dissemblynge face: for serpentes neuer stinge so deadly, as when they byte without any hyssinge.

He that seketh the felowshyppe of his enemyes, seketh his owne destruccion.

Take not thine enemy for thy fryende, nor thy friend for thine enemy.

Thiniury of a friend is more grieuous, then thiniury of an enemy. Socrates.

Better is an open enemy then a friend lye foe. Boetius.

The summe of all.

Enuy and slaunder, are two mischiuous wyues,
and knyt styll in vnetie, to a wyked ende,
to defame or kyll they are full of deuises:
they regarde none estate, be he foe or friende,
enuy all empaireth, & dothe nothing amende.
Dignitie, wealthe, & worldlye felicitye,
doth cause cruel enuy to be in many.

Of wrath. Cap. iii.

Wrath

Of VVrathe:

VVRath or yrefulnes, is a vice most ougly, & furthest frō al humanitie For who beholding a manne, bye furye chaunged into an horrible figure: his face infarced with rācour, his mouth foule & imboled, his eies wyde staryng, and sparklinge like fire: not speaking, but as a wilde bull, rorying & brayying out woordes dispightfull & ven: mouse: forgetting his estate & cōditiō: forgettig if he be learned: yea & forgettig al reasō: who (I say) wyll not haue such a passion, in extream detestation.

Aristotle

Anger is an heuines, & veration of the minde, desiring to be reuenged.

Anger is the woorker of enmitie and hatred.

Hermes

Wrathe commethe of feblenesse of courage, and lacke of witte.

To the wrathful anger approcheth.

Women are soner angrye then men: the sicke soner then the healthye, & olde folke be soner moued then the yong,

Plato.

Tyme appeaseth anger.

Angre if it be but a litle deferred, ỹ force thereof greatly aswageth: but if be suffered to abide & continue, it ēcreaseth vnto ỹ greater mischief.

Hee that is enclined to his owne wyll, is nere the wrath of God.

Wrath

Wrath and reuengeance taketh frō mā ỳ mercy of god, & destroieth & quencheth, ỳ grace ỳ god hath geuen him. Hermes.

If thou haue not so muche power as to refraine thine ire: yet dissemble it, & kepe it secrete, & so by litle & litle forgeat it.

Forgeat thine anger lightlye, & desyre not to be reuenged.

Eschew anger, though not for wisdōes sake, yet for bodely healthes sake.

It is a verye prophane and an horible thing: a man to bee furiouse or angry.

He best kepeth him selfe from anger, ỳ alwaies doeth remember that God loketh vpon him. Isocrates

Nothing is so detestable or to be feared as wrath & cruel malignitie.

In correcting, wrathe is principally to bee forbidden: For hee that punisheth whyle hee is angry, shal neuer kepe that meane, whiche is betweene to muche and to little.

Be not hasty, angry, nor wrathful: for they bee the condicions of a foole. Neyther reproue a man in his wrath, for thā thou canst not rule him.

Wrath leadeth shame in a lease.

It is a great matter to see a wise man angrye.

It is a foolishnes, or rather madnes, for a

man to be angry for that whiche cannot be amended: or to desire the thing which may not be attained.

He hath great rest that can refrain himselfe from anger.

Seneca. Forgiuenes is a valiant kind of reuengeaunce.

Quietnes is sure, but rashenes is dangerous.

Wrath and hastines, are very euill counsellours.

Plato. Like as greene wood which is long in kendling, is whotter then the dry when it is fired: So he that is selde and longe or he be angrye, is harder to bee pacified, then he that is soone vexed.

¶ The summe of all.

Irefulnes or wrathe, is a most cruel vice,
accursed of good men, hateful and ougly,
repugning peace, that swete vertue of price,
which knitteth both god and men in amitie.
It is contrary also to humanitie,
and as the godly & wise, doth detest it.
So the wicked and foolishe doth embrace it.

Slougthe is a vice, repzochefull, hurtful and filthy: very hatefull in godsight, beastiall and noysome in a common welth. Legmen

Slouthfulnes, vncleannes, sickenes, dulnes of witte: forgetfulnes, ydlenes, lightnes of lyfe, deceiptfulnes, wicked destynye, impietie, periurie, and beggery al these hang together in vnitie to ỹ destruccion of the wzetched, and slouthfull foolish bodye.

Slouth purchaceth dispzaise, shame, & vtter defiance of all men.

Many thinges we haue seene, & of credible persons we haue herde, which haue seemed to vs vertuil, & not one of them al good: specially one which offẽdeth god sclaundereth ỹ woꝛld, peruerteth the common welth, and endomageth the person self: which is cursed slouth & ydlenes, ỹ destroith them which be good, & vtterlye bzingeth to naught them that be vuill; Mar. Aur.

Idlenes (ỹ is to say) ỹ ceasing from necessary occupacion oꝛ studye, is the synke which receiueth al ỹ stikig canelꝛ of vice, which beig once bzim ful, sodailye rũneth ouer through ỹ city oꝛ coũtreie: & wt his pestiferous aire, infecteth & poisoneth a great multitude, before it may be stopped oꝛ clẽsed. And ỹ not wtstãding the people, beig what ydlenes is Alex. se.

ones corrupted with this pestilence, that with great difficultie, and with lōg tract of tyme be deliuered: And that a greate parte of the people shall perishe before it be well brought to passe.

Aboue all thinges flye ydlenes, which is a thinge bothe to the bodye and to the soule, like to a cankeringe rustines, and as an eating consumption: wasting to naught, both vertue & strength.

Anacher. Idlenes is called the graue of lyuynge men: It is a thing wherin life dieth. And thereby the soule of man is twise buryed in him: ones in his bodye and nexte in his slouth.

Plato A manne that passeth his life wythoute profit (as one vnworthy to lyue) aughte to haue the reste of his life taken from hym.

Mar. Aur. The filthe of secreate chaumbers, the stinche of the pumpes in shippes, nor the ordures of cities, doe corrupt and infecte the ayre so muche, as ydle folke doe the people.

Idlenes, sloathfulnes, vaine curiosity & nicenes, are copanions to vnthriftines.

Idle people in a comon wealth, are like Drones among ꝑ Bees.

Aristotle There is nothinge so reprochefull and cruel in a common wealth, then are vacabondes

rabondes and idle people: for they gnaw and deuour (to greate deformitie) ỹ beautiful ſtate of the common wealth: they al together ſpoyle it, and vſe no meanes to encreaſe it.

The yole ſorte of menne in a common wealthe, trauaile rather to ſet or ſowe abroade, the thiſtles, thornes, and wylde weedes of mennes wit, then the holſome fruites of honeſtye, truth and godlines.

It is is thaffecte of wicked people tapplye theire myndes vnto ydlenes, to healye chear, gluttony, pryde, and tiranny.

Wee maye daylye ſee, that throughe ſlouth and ydlenes dyuers valiant, ſtrōg and goodlye menne dooe fall: ſo to beggerye, ſome to fylthye lyuinge, ſome to pyckynge, ſtealynge, and murderinge, whyche afterwardes, beynge Juſtlye brought to greate calamitie and miſery, throughe the breache of good and godly lawes, imputeth a greate parte thereof, to theire parentes tutoures, and gouernoures: whyche ſo ydlely and wantonly brought them vppe in the dales of their youth. Where to the contrarye, if they had bene educated & duelye brought vp, in ſome litterature, honeſt occupacion or miſterye, they ſhoulde (beeinge rulers of theire owne familie) haue prof-

ted as well them selues, as dyuers other persons, to the commoditie and ornamēt of the publique weale.

Galenus Much ease, and the defaut of competent labour, maketh the heate of the body, feeble, which should resolue & make thynne that whiche oughte naturallye to bee pourged.

¶ The summe of all.

Slouth and Idlenes, are hurtful and filthy,
and fowly defaceth the whole common welth.
they both purchase shame, contempt & beggery,
enforcing most wickedly, lose life & stealth,
vncleanlynes, sicknes and want of health.
neglect of god, and eke wicked destyny,
all which wourketh with bothe, to end most wretchedly.

¶ Of Money and Couetousenes. Cha. v.

Suspicius Money is the blessinge & good gift of god: whome filthy auarice often abuseth.

Salust Inordinate desire of welthe and auctority, is the first matter, wherof springeth al euel. For couetouse desire and appetite, subuertethe credence, honestye, good name, and al other vertues.

To

To take anye thing from another man, and one man to encrease his welth wyth an other mans detriment, is more repugnaunt to nature, then death, then powerty, paine, or anye other thing ỹ mought happen, eyther to the bodye, or other goods worldly. Tullius

It is very seldome seene that where honour encreaseth, auarice abateth. Alex. Se.

If couetouse people were as couetouse of their owne honour, as they be of other mennes goods, the little worme or moth that eateth ỹ gownes or clothes of suche couetouse people, should not eat the rest of theire lyues, nor the canker of infamy destroye theire good name and fame at theire deathes. Mar. Aur.

Wher couetousenes of money is, their reigneth all mischief. Diogenes.

The matter goeth not well, when the same that shoulde be wrought by vertue is attempted by money. Tullius

O thou hunger of golde & siluer, what is it not, thou doost compell the harts of menne to by & sell.

The stinking Rauens or greedy Gripes of the worlde, hath in theire gathering together, neither meane nor bottome, neyther ende, nor anye shame at all.

The wicked auaricious manne, maketh none accompte, neither of his name nor office: but flyeth on gredelye after the smell of gaine, as the hungry rauens after stinkinge Carion, and to attain his purpose, hee will vndermyne all menne hee is truslye to noe manne, and lyeth in waighte for euerye mans gooddes deceiptfully, craftely counterfeiting and dissembling: and taketh holde of any occasion, to bring his purpose to passe: whether thei be for thinges holi or prophane.

Plato. The soule is lost, that delyteth in couetousnes.

Refraine from couetousnes, and thine estate shall prosper.

Socrates. Couet not thy frides ryches, least thou be despised & therefore hated.

To couet is a desire and an affeccyon of the mynde: by whyche manne endeuourethe to drawe vntoo his owne vse (by anye meanes) that whyche best lyketh him.

Aristotle. Let no couetouse manne haue any rule ouer the, nor yelde thy selfe subiect to couetousenes: For the couetous man will defraud the of thy goods, & couetousnes will defraude the of thy selfe.

Fortifie thy soule with good woorkes, & flie from couetousnes.

The

The chiefe point is, in all administracion of matters, and comen weale offices that euen the least suspicion of couetousnes, be vtterly auoided. Tullius

Often times auarice seeketh out the auaricious, and some time the auaricious seketh auarice. Mar. Aur.

The refuses of a niggard be better thē the largesse of a prodigall spender. Tholomeus

The chariote of auarice is caried vpon foure wheles of vices, which are, faint corage, vngentlenes, contempt of god, and forgeatfulnes of deth. And two horses do drawe it, rauine, & niggardship. To them bothe, is but one carter, desire to haue. That carter driueth with a whippe hauing twoo cordes, appetite to gett: and dred to forlet. Ambrose

Couetous mē lack ẏ thing ẏ they haue. Boici

Great indigence or lacke commeth not of pouertie, but of great plentie: for hee that hath much, shal nede much.

Greate is the couetise, which ẏ shame of the worlde doth not reproue, nor the feare of death stoppe, nor reason appoint. Mar. Aur.

There is no vice more foule then couetousenes: specialy in princes, & rulers, in the cōmon wealth. It is against nature ẏ with the spoile of other, wee encrease our owne riches, substance, & wealth. Tullius

It

It is not onlye dishoneſt, but also moſt wicked and ſhameful, to make a gaine of the comen wealth.

Wee ought to be fully perſwaded, that though we could hide it from god & man that yet nothinge couetouſlye, nothynge vniuſtly, nor nothing wantonly is mete to be done.

Seneca. An auaricious olde manne, is lyke a monſter.

Hermes. A couetouſe manne cannot learne truthe.

Pithagoras Couetouſe cannot be ſatiſfied wᵗ aboũdance: for ẏ more that a mã hath, ẏ more he ſtill deſireth.

Alex. mag. Couetouſnes, is an vnſaciable thing: ſpecially, when men deſire to fil ẏ veſſell ẏ already runneth ouer.

Plato He hath nede but of a little, ẏ meſureth abundance by natures only neceſſitie: & not by ſuperfluitie of ambitiouſe deſire.

It is better to haue a man without money, then money without a man.

To delight in money, is a dangerous pleaſaunce.

As the touche ſtone trieth gold, ſo gold trieth men.

Money is the cauſe of ſedicion and euil will.

Plato Hee ẏ hourdeth vp his money, taketh paines

paines for other folke.

It is better to loue good felowshippe, then money.

Seruice is a recompence for money.

He that for seruice or trauaile geueth money, is wel requited, and nothinge is due vnto him: for money is no better thã seruyce. Plautus.

A couetous persone will sooner haue a wife that is rich and foule, then one that is poore and faire. Mar. Aur.

It is no meruelle though he bee good which is not couetouse, but it wer a wonder to see a couetous man good. Plato

If welth & auctoritie be cõmitted vnto thee, thou hast a double charge (that is to say) to rule, & to relieue. Aulus Gel.

Couetousnes taketh alwaye the name of gentlenes, ỹ which liberalitie purchaseth.

Seruaunts serue theire bodelye maisters, but euil menne serue theire bodelye lustes. Diogenes

No men (in woordes) do crie more oute vpon auarice, then those that be auaricious & couetouse persons.

He that is a niggard to him self, must nedes be nigardish to other.

Like as a member vered w̃ the itch, hath alwaies nede of clawig: so ỹ couetousnes of the mind, can neuer be satisfied. Plutarch

Horas. To the auaricious is no sufficiance: for couetise encreaseth as fast as his substãce

Aristotle Like as a dog deuoureth by & by, what so euer he may catche and gapeth continually for more: so, if it chaunce the couetouse man to obtaine any thing: he setteth little by it, desiring alwaies to obtayne more.

Mar. Fur. Couetousnes often times, beguyleth the bealy.

Solon Our lyues doth ende, before couetousnes leaueth vs.

Seneca Death is the rest of couetouse people:
for couetouse people to dye is the best:
for the longer they liue, the lesse is their rest,
for life them leadeth, their substance to double,
where death them discharged from endles trouble.

The summe of all.

Inordinat desire of welth & auctoritie,
is the very roote of all mischief & wickednes.
It subuerteth loue, credence, good name & honesty,
yea, and lost is that soule that deliteth in couetousenes.
Fortifie then thy soule, with the trade of godlynes,
and couet not to spare, but right honestly spend,
for most wretched are Niggards, vntil their liues end.

Of Gluttony. Cha. vi.

Gluttony

GLuttony is a vice, verye ougly, monstrouse and filthy: and more fit for rauening birdes or bruite beastes, then for reasonable mē. Properti⁹

Dame Gluttony, Auarice and Letchery, are. 3. euill maistresses to serue: they alwaies immoderately desire, and are neuer sufficiently contented. Thilon

Hee is not onely to be noted a Glutton that eateth greedely, & deuoureth muche in quantitie, all kyndes of meates and drinkes at certeine ordinarye times and meales aboue other menne: but hee specially that delyteth daily and hourely, to fare deliciously pampering his carayn-lye carcas continually, satisfieng the plesures therof, setting his felicitie on hys bealy, & maketh therof his god. Legmon

As meates & drinkes are the good gifts of god, and to be thankfully taken of mē for their naturall vse and sustentacion: so if we beholde simply, thonely good affect of nature (which must haue her well ordered and due course of nourishemente) it seeketh not hurtfully excesse, but barelye sufficient, to the contentmēt of it self. Legmon

O what a monstrous sight is it to beeholde, the furnished table of some vnsaciable and riche glotton, and how with varietie of the most dainty iunkettes, costli Pictegens

and

and delicate dishes, it is throughlye beset and couered. And as hee himselfe is therin monstrouselye affected: suche monstrous companions commonlye wyl hee haue aboute him: whoe waienge his inclination, will extoll hym in hys grosse wooike of wyckednes, and feede hys humour wyth vayne talkynge, foolishe gestynge: and nowe and then, some shewe of scurilitie to make good digesting.

VVhen the belly with excesse,
is puffed vppe and pampered:
Then vertuouse demeanoure,
is nothing at all remembred.

Augustinus. Not the vse of meate, but the inordinate desire therof ought to be blamed.

¶ The summe of all.

Of all cursed crimes and sleights sathanicall,
that poisoneth mans hart to his decay,
none more cruelly catcheth, nor maketh thrall
then wretched gluttony, where shee beareth sway,
The gluttons greedy gutte, standeth at no stay:
but is pampered vp continually
through eating & drinking deliciously.

¶ Of Luste, and Lecherye. chap. vii.

Lust

LUste is a lordely and disobedient thinge. Plato

Lust burneth greuously, whõe she kyndeth yole.

Enforce thy selfe to refrayne thyne euill lustes and followe the good: For the good mortifyeth and destroyeth the euill. Pithago.

Flye lecherous lustes, as thou woldest a furious lorde. Diogenes

Refraine thy lustes.

God loueth them that bee disobedient to their bodily lustes.

Hee ỹ vanquisheth his lustes is a grete conquerour.

Dishonor, shame, euill end, and damnation, waite vpon luste, lechery, & al other like vices. Aristotle

He that hath bound himselfe to folowe his fleshli lustes, is more bound then any bondslaue or Cattife.

Bodelye lustes and pleasures, and all carnall affections, that corruptlye reigneth in the harte of manne, are but beastiall and earthy: and nothing worthy therefore to bee matched wyth the excellencye that otherwise is in manne, and that in comparison thereof, they oughte to bee vtterlye abhorred of manne, despysed and set at naught.

There

There is no sinne that sooner inuadeth vs, neither sharper assaileth or vexeth vs, nor extēdeth larger, nor draweth mo vnto their vtter destruccion, then the filthye lustes of the body. It bringeth wt it, innumerable inconueniences, first it plucketh from a man his good name and fame, a possession farre moste precious. For the rumour of no vice stinketh more carenlye, then the name of leacherye. It also consumeth his patrimony, it killeth at ones both strength and also the beautye of the bodye, it decaieth and greately hurteth helth, it engendreth deseases innumerable and them filthye, it disfigureth the floure of youth long before the daye, it hasteth or accelerateth reuiled & euill fauoured age, it taketh away the strēgth and quiknes of the wit, it dulleth ỹ sight of the mynd, and grafteth in a man (as it were) a beastlye mynde, it withdraweth him at ones from all honest studies and pastimes, and plungeth or solweth hym altogether in the puddle and myre, be he neuer so excellent, that ones he shall not lust to think of any thing, but that which is sluttishe, vile and filthy. It also taketh away the vse of reason, whiche is the native property of man: it maketh a young man peuish & sclaunderous, & age odious

wret-

wretched and filthie.

The wrathe & lustes of leacherous people, alter their bodies, and maketh many to runne starke madde. Pitha.

To set foorth at large, or to stirre vp ỹ stiking & filthy puddle of ỹ most mõstrous mañs of wãtõ plõs & leachers, it woulde quickly (with the lothsome soũd thereof) turne vp ỹ stomacks of ỹ honest & chaste herers, through ỹ very hateful and vilanouse sounde therof.

When ỹ be carnally affected (& being as it were in a frensy) pceiue not ỹ seruitude of sinne, wherũto they be subiect: ỹ it tẽdeth to eũlasting pdictõ, ỹ they be ỹ slaues of ỹ deuil, & ỹ theire reward shalbe eternall deathe.

Offendors whẽ they cãnot sleepe thorough thunquietnes of their troubled & wretched conscience: are wont to be vered w rages: not only whẽ their mischief is intended, but also whẽ it is ended. Phylotas.

Like as they which do folow ỹ cõcupiscẽce & pleasãt lusts of ỹ flesshe, be alwaies vnstable: so ỹ folowers also & louers of such be euer vnconstaunt, as well in their oppinions, as also in their actes. Plato.

In most wretched estate is that manne whose hart is enclined & full fired to the filthy lust of lechery, losing ỹ swete fruits

of praise, & winning a wicked end.

Lactancius. Of prosperitie oft procedeth luxuriositie: & so frō thence, it goeth vnto other horrible sinnes & heapes of wickednes.

Hermes Harlots beinge foule of nature, deceyue men with their painted faces: & vnder fare, white, & ruddy colours they hide their shameful & filthy visages.

Unsemely gesture of ỹ body, lightnes of countinaunce, nycenes in apparell, vncleane speache & therāpie of wicked doīg encourageth & corruptly stirreth vp ỹ cō cupiscence of ỹ harte, to lightnes of lyfe and wantonnes.

Lechery sone ouercometh that manne, that is geuen to idlenes.

All men by nature, are naturallye geuen to feele the boylinge and ragynge fumes of the fickle and fraile flesh.

Whoredome is a poysoned serpēt to be vtterly detested & eschewed: namely for this cause, ỹ it swelleth ful of certain poysoned & filthy affects, peculier hatredes & malices to ỹ great pīudice & hurt, not only of other, but also of ỹ person him selfe, whom it cruelly holdeth captiue.

There be some that wil be so lordlye & valiaunte in vertues, and so high mynded, that they wil nedes make vs beleue that they liuing in the flesh, & being of

flesh

flesshe, onely feele not the flesshe.

If by lecherye thou arte tempted, or by luste stirred to filthines: set beefore thee, the mind of death, put before thine eyes the day and ende of this life: call to thye remembraunce, the terrible doome of the high god: forgeatte not the tormentes of euerlastinge fyre, and the horryble paines of hell.

¶ The summe of all.

Fylthy lustes & leachery are most disobedient euilles, which wyth violẽce burneth, where they fastẽ ō idlenes, the stinking lothsōe lechers, with their idle pretẽced wils loseth the fruts of praise & wineth the ẽd of wickednes Shame, euel end, & dãpnaciō soloweth their filthines, fly frō whoredōe loue cleanes & leaue to liue wātōly, and seke the praise of tẽperaunce sobernes, & chastity.

¶ THE NINTHE Booke

And firste why it is here placed: Cap. I.

BEcause ẏ cōsciẽce of mã, is not ignorãt of ẏ state of rightuousnes: but possessethe in it selfe, thorough the lighte of grace, the true knowledge of goodes holy law: wherby man should be moued by thẽ, to doo allwaies well and feare at

any time to offende: which cõsciẽce also being ẏ true booke of recoꝛdes: a true testymony oꝛ witnes of mãs whole life & cõuersaciõ, both in gods sight, & euen so felt in hi selfe: & what occasiõ of heauẽly toyfulnes it woꝛketh in ẏ minds of ẏ godlye: & cõtrarywise vnsufferable toꝛments, by infinit occasiõs & accusactõs, to ẏ cõdẽpnaciõ of thũgodly: ¶ I thoughte it not amisse, imediately to note somwhat thereof vnto you (after this long discourse, of ẏ foule deforemed & hidiouse monstre sinne: wher by the terrible plagues of gods vẽgeaũce fal daily vpõ thearth to ẏ destructions of kingdões & naciõs: & draweth downe wỉ it to ẏ deuel, innumerable seuls & bodies of menne) that men considerynge well thereof, may the moꝛe aptly follow good counsailes, not abuse noꝛ striue against his owne conscience: but beeing at vtter defiaunce with sinne which foulye defyleth the conscience (he may thoꝛough tha bundaunce of godds grace) embꝛace betimes true repentaunce, appꝛehende the great mercyes of god thoꝛoughe a liuelye faith, & haue continual accesse (by pꝛaier) to the thꝛone of his maiesty, foꝛ the daily encrease of his grace: all whiche fower chapiters folowing in this oꝛder pꝛescribed are thonelye contents of this ninth

booke

booke, beesechynge almyghtye godde, to graunt vnto the godly reader, grace both aptlye to consider ỹ thing ỹ he readeth, & also to folow it.

¶ Of *Mannes Conscience.* Cap. ii.

THe cõscience of manne, is (in hym selfe) a secreat knoweledge, a priuye opener, testymonye or witnes an accuser, an inwarde troubler or tormenter, it is also a satisfier or ioyeful quieter of ỹ mind of mã in al his doings. Antisthenes

A mãnes cõscięce (of it self) greatly cõuinceth & geueth testimony of ỹ truth vnto ỹ iudgemẽt of god. Cleobulus.

The conscięce of mã is not voide of the knowledge of gods lawes & of his iudgements: because he should bee moued by thẽ, & therfore feare to offende.

It is better to trust in a good and quiet conscience in all oure honest and godlye dooynges (in the sighte and presence of god) then to truste in the satisfyng of our selues, about the vaine pleasures of thys worlde or the witked motions and pleasure of the flesshe with ỹ terrour & trembling of a wicked conscience. Phesilides

A mannes conscience may be quiet for a season, by the truste that hee hathe in

the constitucions and vaine holy deuises of menne: but when the perseuerance of goddes terrible iudgemēts and the prick of sinne do rise in oure hartes, then suche graceless and vayne trust is vtterlye ouerblowne & vanisheth away to naught

Where ỹ conscience is drowned wythe worldly pompe & ryches: ther wisedōe is tourned to great folishnes.

Ieng. The loue of this vain & wicked world makethe menne to dooe manye thinges contrarye to the lawe of theire conscyence. For in them ỹ loue the worlde, is there little regarde of god: neyther doth his lone abide in them.

Aristides. Where ỹ conscience of man is disquieted & feeleth iustly in it selfe, ỹ cōdēpnacīō of god: ther wanteth no store of miseries (both of body & mynde) vnspeakable and innumerable.

He ỹ frameth himself outwardly to do ỹ which his conscīēce reproueth inwardly: cānot be in any man without expulsion of gods lawe.

Feare to do ỹ wherby thy cōscīēce should be woūded, for ỹ conscīēce is sone woūded ye, sooner then we beware of.

The conscīēce ỹ is woūded & ouerbourdened w̄ sinne: feeleth (euē in this life) parcel of hel torments.

The

The cõsciẽce of a man, is vnto hi selfe as a thousand witnesses. Socrates.

It is very harde for a manne beyng accused of crimes committed by him (thorough the worckynge of his owne conscience) not to bewray him selfe by his owne countenaunce. Quintilian.

A troubled conscience tormẽteth ỹ mind: a quiet conscience is high felicitie passinge al worldly pleasure & dignitie.

There is no greuouser dãpnation, then ỹ dome of a mans conscience. Socrates.

Fearefulnes & tremblinge of conscience followeth sinne & wickednes.

The deuil, desperacion, a wicked ende, & eternal dãpnaciõ are companions comenly to a wicked conscience. Epictetus.

As in a glasse ỹ is clere, a smal mote wil soone appeare: euen so the consciences of godly mẽ (being more clere thẽ christall) wil quicly accuse thẽ, euen at ỹ least fault they doo committe: whereas the wicked & vngodly haue their consciẽces clogged & corrupted through ỹ custome of sine, that they cãnot once see nor perciue their owne most shamful & wicked workes vntil god set ỹ lãe before thẽ for their vtter destruccion: & so their cõsciẽces beyng terribly woũded & accusig thẽ, they dãpnably fal into desperation wout regard of god or hope of his mercy.

Polton. We cary nothing away with vs out of thys lyfe: butte eyther a good or an euill conſcience.

Kepe thy conſcience pure & vndefiled: & ſtriue not againſt ỹ rule of yt.

If ỹ deuil, thine own conſciẽce or gods law do accuſe, vexe, or trouble thee, for any euil conceiued or done: cõfeſſe thy faut ſpeedily, deferre not the time, dallye not w̃ god be earneſtly repẽtãt, truſte in hys mercy & hide not thy fault frõ hi, ſo wil he haue mercy vpõ thee, & not impute ſinne vnto thee.

Reno. Diſcerne diſcreetely & practiſe reuerẽtly thoſe things that are beſt: ỹ thine own cõſcience may be clere, & others in thy doo-yngs not troubled,

To walke ioyfully in ỹ preſence of god is to liue (as it were before his eies) in a godly & vpright conſciẽce, after ỹ maner of honeſt ſeruantes, who ſtanding in the preſence of their maiſter, cõtinuallye depend vpõ his ſodeyn beck.

Conſti. The leſſe iuſtice ỹ a godlye mã findethe at ỹ handes of thungodly: ỹ more cõſolaciõ (thorough pacience) ſhal be finde in cõſciẽce, at ỹ mercyful hand of god.

¶ The ſumme of all.

In what order so euer mannes lyfe is here ledde,
the conscience accuseth or excuseth plaine,
otherwise to perswade, standeth in no steade:
It preuayleth in witnes to ioye or to payne.
feare god, trust in him, & wickednes refrayne,
keepe saufe the cõscience, frõ feare & tremblynge,
that true fayth & peace, may be at thy endinge.

¶ Of Repentaunce. Cap. iii.

REpentaunce signifieth very ãguish and vnfeyned sorow, bredde in the hart of hi ẏ hath greuously sinned, & traueleth tamende: ẏ is forsakyng his former trade of sinnefulnes, & endeuouring toward ẏ way of godlynes

True repentance, is to ceasse frõ sinne Ambrose
True repẽtance procedeth of faith: & not of ẏ feare of punishmẽt.

He ẏ truly repẽtethe hi of his euil doo- Lactancius.
ings: he it is ẏ considereth wel tholde er-
rour of his lyfe.

Synne goeth before repentance: & after Iustinus mar
repẽtãce, followeth newenes of lyfe.

God mercyfully worketh in al the harts of ẏ godlye, these three speciall graces: first vnfaynedly to be repẽtant for their sinnes: secondly, to haue in thẽ selues an harty reconsiliatiõ: & thirdely, a willinge submission and obedience to the wyll of god in

god in al things.

No man doth repent hi of his sinne, but by some warning first of gods callynge: Therfore true repentance commeth first of ỹ grace of god: secondly of ỹ woorde of goddes calling & warning: & thirdely, of the faith of gods woorde.

August. Grace goeth before the merite of repentaunce.

God offereth ỹ grace of repentaũce to al: but vnto the wicked it is to noe purpose: who although (at a sodayn) they seeme to repent: yet they doe not continue therein because they doe not hartely and truelye receiue thoffered grace of god, but coulorably or hipocratically for a seasõ: & therfore it is to them in vaine.

Hermes. Trouble is a preacher sent from god to bringe a man to ỹ knowledge of his sine & to cal hi to repentaunce.

Moste happie and blessed are those mẽ which beholding the sharpe iudgements of god vpon others, do ỹ rather in themselues, encreace in repentance.

Lyke as ỹ sinners mind ỹ is turned from god, is farre from god & straũge vnto hi so long as it is secure to ỹ desire of sine: so by repentaunce it is tourned vnto god & doth now reuerently feare him, wor-

shippe

ship & serue him whom he before despised If thou offende, the beste remedye is repentaunce and amendemente of lyfe. It maketh no force how corrupte the ayre be: so ỹ ỹ conscience of manne bee cleane from sinne.

An accusing conscience is ỹ secret & most terrible thing ỹ can be: at ỹ approchinge & coming of death. Plotinus.

Thou shalt washe awaye the spottes of sinne withe teares with repentaunce with continuall inuocacion of gods mercye faithfully cleauing and trustig wholly thereunto. Boetius.

When thou repentest and askest mercy for thy sinnes, then cannot thy sinnes disquiet thee, nor haue power against thee. but when thou art vnrepentant, and ceasselte to crye for mercye: thenne thy sinnes rage ouer thee, & cry daily for vengeaunce against thee. Plato.

Slepe not without repentaunce for thye sinnes done and past. Xeno.

Repentance deserueth pardon.

It is the duetye of a good maune and a pointe of humanitye, to forgeeue where ỹ party thatis forgeeuen repentethe and is ashamed of his fault.

The summe of all.

The

The ſhorte lyfe of man, ſynnful and miſerable,
compaſſed wyth ſnares of mortal deſtruccion,
encurreth goddes vengeaunce & ſtate moſt dãpnable:
wythout repentaunce & fayth in hym alone,
that is the only way to depend vpon.
Aſke mercy and ſlepe not, without repentaunce,
and wyth all ſathans ſleightes be at deſyaunce.

¶ Of Fayth, and Trueth. Cap. iiii.

Tullius

FAyth is a conſtãce & truthe of things ſpokẽ or couenaũted.

Faith is ẏ gift of god: & breathed by ẏ ſpirit of god into ẏ hartes of al thoſe ẏ bee ẏ children of god.

Ydolmus. Herabrianus,

Thorough a liuely quicke and fruteful faith: we haue our firſt entrãce vnto god. But ẏ faith ẏ is ded fruits & wout good, woorkes, is not liuely, but a dead faith & therfore now not to be called faithe, no more thẽ a dead mã, is to be called a man

A good faythe (wiche onelye is planted in the hartes of good menne) neyther ſlepethe nor is ydle, but alwaies awakethe whẽ it ſhoulde bee occupied, or buſied in good woorkes.

The wourks of faith

These be the woorkes of faith: namely a quiet & good conſcience, ẏ loue of god hope of thigs to cõe, a boldnes to repaire

to the

to ỹ throne of grace, inuocaciõ, adoracio & woorshyp, cõfessiõ of ỹ truth, obedience, pseueraũce in yelding vp of ỹ spirit, & to go immediatelye vnto god.

The power of true faith woorketh constaũcy in menne, & kepeth thẽ in quyetnes, & wourketh in thẽ strẽgth & pacièce in all afflictions.

Good liuing cãnot be seperated frõ true faith, which woorketh by loue. August.

Al goodnes gracious cõuersaciõ, healthwealth, liberty, or such like: ought (w̃ a good faith) to be both looked & asked for, only at ỹ hand of god, as onely at ỹ very auctour of ỹ same, & of none other: for w̃out hi nothing ỹ is good cã be geuẽ or by any meanes attryned.

As faith ỹ is liuely & quick stirreth ỹ mind to call) w̃oute doubtinge) vppon god so incredulitie & mistruste, maketh a n.. doubtful, & plucketh him back from calling vpon god. Incredulitie

Faith must needes faile, whẽ ỹ auctorsity of gods truth, standeth wauering. August.

The way to encreace faith, is first to haue faithe.

The encreace of true faith in good mẽ ys knowne two waies, first by their mutual loue towards their neighbours: secõdly in al their afflictiõs & troubles, to bee

patient

pacient & quiet.

Athanasi. In Gala. To beleue righly in god, is to directe al our hope vnto god: & with sure trust to depende only vpon his truth & goodnes.

Faith alone hath power to iustifye.

The power of faith in all respects puayleth mightily & without faith nothing can happylie prosper.

Nothynge keepeth so together a publyque weale, as doth faith.

Aristotle Wythout fayth a publike weale may not continue. Then foloweth it wel (according to the sayinge of Aristotle) that by the same crafte or meanes, that a publique weale is firste constytuted, by the same crafte or meanes it is preserued. Then, seeing faithe is the foundacion of iustice (whiche is the chiefe constitutour and maker of a publique weale, & by thafore mentioned auctoritie conseruatour of ỹ sãe) It may wel be cocluded, ỹ faith is both thoriginal & pricipal constitutour & conseruatour of ỹ weale publique.

Plato. Whatsoeuer thinge cleuethe faste in the mind of man to surely rooted with a constant and perfect faith: ỹ same vndoubtedly euery man declarethe in his maners & conuersacion.

Faith without maners worthy of faithe preuayleth nothing.

Euery

Euery manne beeleueth, as muche as he lyuethe. Chrisost.

A faithful man is better then golde Socrates.

Performe thy promyse, as iustelye as thou wouldest pay thy debtes: For a mā ought to be more faithful then his othe.

Faith not exercised, wareth sicke: and being vnoccupied, it is assaulted with diuers displeasures.

That faith which is grounded, either vpon leng customes, either vpon mannes counsails, vpon ỹ auctorityes of princes, vpon great multituds of people or vpon thoutward glittering shewes of holines rather then vpon thonely truthe of god, must needes bee but a verye fruteles and dead fayth: springing oute of the barreyn soyle of mans reason: which swimmethe lyke a feame, in thoutewarde partes of mennes thoughtes, neuer percynge downeward to the botome of their hartes: thorough the which inconuenīēce multitudes of people are so holden captyue, & faste fettred in the chaynes of darkenes and ignorannce that they cannot attayne to the freedoome of true faythe and godlyenesse. A fruitles & dead faith

Faith in Godde maketh innumerable stronge champions, and inuincible stomakes: not only towardes death, but al

se

so against al the most cruell deuises that can be founde, to make deathe (if it were possible) moze painfull then death.

Hermes. From faith (if it be perfect & liuely) wee come to feare, frome feare to flyinge of sinne, & in flyting of sinne, we take a patiẽt mind to suffre tribulactiõ: wherby wee take hope & truste in god, throughe ẏ whiche hope, our souls sitteth in a sure chair of a certaine expectacion of that, whyche is laide vp in store for vs in heauen.

Aristotle Hermes Faith shineth in daunger.

Put thine whole truste and affiaunce in Godde, who seeth and knoweth al secretes: and he shal mercifullye iudge thee at his commynge, in that terryble and great day when he shal geue remuneracion to the good for their goodnes, and euerlasting punishmente to the euill for their wickednes.

Aulus Gel. Hermes. Truthe is the daughter of time.

Truthe is the guide of al goodnes.

Forasmuche as god is the truthe, and ẏ truth is god, he ẏ departeth frõ ẏ one, departeth frõ thother.

Plato. Truth is the messenger of god, whiche euery man ought to worship for the loue of her maister.

Without ẏ true knowledge of gods law which is ẏ rule to al honesty & godlines ẏ truthe

truthe of god is violently oppressed, and wrongfully defaced & wrested: & ꝯ kingdō of lyes, highly magnified & established, by tharmour of mens malstry & gouernance.

They whiche be euil affected, towardꝫ the doctrine of truth: haue theire myndes so blynde, that they cannot abyde ꝯ light of the truth.

Mans fickle & shifting flesh (ouerwhelmed cōmonly with inſtabiliti & lightnes) turneth it self vnto al turnes & fashions: because it wil not be cōpelled or bꝛydled, tobeye in al thinges the truth of god. Boetius

Those that slippe from the auctholity & rule of truth, being led by their own blīd iudgementes (as weake and of rude vnderstanding) are often times trained out of the way of truthe, by likely gleringes of reason, & so slip into sundꝛye noysome erroures: from whence they can neuer (or with muche adoo) be bꝛought back again to ꝯ right of truth. Perlander.

A frindly & pꝛudēt modesty, in vttering cases of truth, & being ioyned with learned godlynes, is of such vertue and force, ꝯ it mightily pꝛeuaileth where it shalbe vttered: without the which, many other good giftes of knowlege shal hardly pꝛofit ꝯ truth, but rather greatly empair and hynder it.

Augustinus. When the trueth is reueled, let custome geue place to ỹ trueth. Let no man preferre custõe, before reason & truth: for reason & truth excludeth custome.

Gregory Custõe, be it neuer so auncient, & neuer so generally receiued: yet ought it in ani wise to giue place vnto the truth.

Cipzian Custõe without truthe, ys but an olde errour.

The seruice of god, in truth & verity, is nothing els, but with true faith & obedience, to depend only vppon his wil in his word: which proceedeth from ỹ reuerent fear of god: & is ỹ right entrance to true obedience, & to kepe truly ỹ law of god.

Plotinus Veritie seemeth sometimes (at ỹ first) to be very darke, hard, & displeasãt: although at the length it appereth most bright amiable, louely & cõfortable.

Offence, hatred, & extreme cruelty, commõly folowth ỹ profession of truth.

The truth maye be pained, but it wyll not be oppressed; it may be blamed, but it will not be shamed.

Hermes. The righteouse & godly, hauing in thẽ ỹ zeale of constancy, feare not the cruelty of man: but wil boldly (vnto the deathe) stand to the truthe.

Socrates He that vseth truth, hath more & mightier seruants then a king.

Vse

Use in al thinges, & towardes all men a simple veritie, without fraud, deceit, or guile, either in word or dede.

Loue righteousnes and truth.

Beare witnes to the truth, and not to frendshippe.

Honour is the fruit of vertue and truth & for the truth a man shalbe worshipped. Hermes

Loue god and truth so shalt thou saue thy soule.

The greatest fault that can be in a man of honesty, is, to spare the trueth and not be verytable. Per. Inv.

Let not thy thoughts depart fro ỹ truth.

That man or woman ỹ wythdraweth their eares from hearing the truth: it is impossible for them to apply their hartes to loue anye vertues. The trueth shall more drawe thee to loue and to folowe vertue, then the common ensaumple shal entice thee to folowe vice, the whyche no man can loue, no not the very fylthi sinner himself.

Belive not him that saithe hee loueth truth, and foloweth it not.

Reason not with him, that wil denye the principal truthes.

Affirm nothig before thou know ỹ truth Seneca

Maintaine truth.

Truth ought to be pferred before frīdship

and amitie.

Aristotle

If thou feele thy selfe more true to thy king then many other, and hast also lesse wages of him then they: yet complayne not, for thyne wyll continue and so wyll not theires.

We the self same that thou pretendest.

Wee not ashamed to here truth, of whō soeuer it be: for truth is so noble of it self that it maketh them honorable that pronounceth it.

Lactantius

Truth is hated of the wicked: they can not abyde it: because they would lyue in their wickednes: without the controlmēt of it.

A couetouse man cā not learn ỹ truthe.

Hermes

If men in reasoning desired asmuch ỹ truth of the thing it selfe, as they do the maintenance of their owne oppinions, & glory of their wits: ther shold not breed so much hatred as there doth, nor so many maters laid aside & left of vnconcluded.

Iter. Sy.

In all comen welthes, (& at all tymes) about noble princes and most faithful gouernours there be some, which for their owne commoditie, aduauncement, displeasure, or for other corrupt and lewde affection (not hauing before theire eyes, the iust and terrible dome of god & theire owne consciences) ỹ displeasure of theire

prince

prince nor shame of the worlde, let not to hinder and darken the manifeste and clere causes of truthe: whose beautiful & bright beames (accordinge to their woorthynes) shoulde comfortably frankelye, & with free libertye spreade forth his brightnes to the glorye of God, to the honour of the prince, and to the greate reioising comforte, and quyetnes of the common wealth.

The prince oughte to feare, and wyth al prudence and wisedome to foresee such inconueniences and greate daungers, as otherwhiles falleth vppon hym and hys people, throughe the corruption and euil nature of such lothsome mychynge members, that with craft couertlye crepeth in fauour, and then by flatterie and tyssymulacion endeuour to abuse his honest & gentle nature: whereby is not onlye losse or greatlye blemished the dere and obedient loue, good name, & immortall praise due vnto him of his people (notwithstandynge the name of vertue, wisedom, lerning, and politike gouernaunce) but also to hys whole realme, muche trouble, extreme miserie, losse and greate hynderaunce, and other whiles hasty and swift confusion. For neuer did there chaunce greater mischiefes to anye Countrey or

comō welth, nor neuer wer the vertuous natures of great p̄nces & rulers sooner corrupted and abused, then when they hadde beene either misinstructed and falsly informed by suche fawnynge and flearinge flatterers, or els when those that were in moste fauour and credite aboute him, dissimulinge ye clere causes of truth, in steede of equitie and Justice, soughte to woorke theire owne moste wycked purposes.

Plat. Inr. The trueth alonely amonge al thinges is p̄iuileged in suche wise, that whē the tyme seemethe to haue broken her wynges, then as immortall she taketh her forte.

¶ The summe of all.

Faith is a stedfastnes and truth of thinges,
spoken and couenaunted of god or man,
A right faith in god, with it alwaie bringes
inuincible power, that mightily can,
withstand the assaultes of cruell Sathan,
For he that is faithfull and true in al thing,
hath mightyer seruants then lorde or king.

¶ Of godly Praier and deuocion, ye mental vertue. Cha. v.

Praier.

PRaier is a diuine and heauenlye affect of the soule, and signifieth the desire (generally) of all thinges that are of necessitie, to the sustentation and nourishement both of soule and body: specially, from the hand of god: or otherwise from manne, (as from the special instrument of god) that mā by man (thorough the him) might be most graciously blessed, relieued, & comforted: to ỹ only praise of him from whence such blessing proceedeth.

Prayer is the chiefest thing ỹ a man may present god withall. Hermes

It is a right honorable & blessed thinge to serue god, and sanctifie his saintes. Pithago.

Perfecte deuotion and the knowledge of goddes lawe, all menne hadde nede to haue presentlye with them: For deuotion hath this strēgth, that it doth eleuate the mynd vnto god. And knowlege doth sustaine or vpholde the same: that it may with liuelye courage continue and not fall downe: but doth alwaies so influence and kendle it, that it mounteth vpward into heauen vnto the presence of God: where the sauoure of them bothe together, smelleth farre more swetely before him, then anye earthly fumigation (be it neuer so pleasaunt) doth pleasantly smell in the nose of man.

Men in their deuocion, may often be beguyled and falsely seduced, except knowledge doe alwaies assiste the same, for to sustaine and directe it: whiche beeinge knitte together, strengthen menne very much in all theire intents: yea, and that verye comfortable in al stormes of troubles & temptacions: so that it is greatlye expedient for al men (as nigh as thei can) to haue praier and knowledge annexed together.

It is greatly hurtful to al men, and an offence vnto god, to haue deuocion Wout true knowledge of god, mentioned vnto vs in his lawe: although it bee in deuout praying, fasting, in charitable reliuyng, or otherwise in most straight order & maner of lyuing.

To know truely ỹ wil of god, is to pray truely, & to liue deuoutly & holily.

Plotinus First, before thou praist, cast away frō thee (with a repentant hart) al thine Iniquitie: & then call vpon god & he wil here thee, relyue thee, quiet thy conscience, & most ioifully cōfort thee.

True praier acceptable vnto god, is to craue any thing at the hand of god, aunswerable to his wil: hauing the hart lifted vp vnto him, durig al ỹ time of praier.

Xenophon Praye to god at the beginninge of thy

Woorkes

woorkes, ỳ thou maist bringe them to a goodd conclusion.

Worship god with a cleane hart, pray vnto him, & he wil aduaunce you. Hermes.

When ye wil fast pourge your soules, from filth, & abstain from sinne: For god is better pleased therwith, then with abstaining from meates.

Pray with repentance busily, & cõtinually make thy faithfull petition and supplication to the euerlasting godhead vpon hym in the days, and forgeat hym not in the nyght.

When temptacion inuadeth thee, or (in any wyse) greueth vnto thee a cruell & sharpe assaulte, then busilye call for the helpe of god, hartelye and faithfully: and that thy praier beinge continual, perfect and pure, thou maist preuaile and obtain the victorie. Pithago.

With reuerent fastinge or abstinence, ỳ bodely passions of man are to be cured: & with praier, ỳ pestilent infeccions of the mynd, are to be healed. Iherome

Praier is a vertue that preuaileth against temptacion, and against al cruell assaultes of infernal spirites, against the delightes of this lingeringe life and motions of the flesche.

The surest waye for men to escape the Antisthenes. daun-

daunger of al their enemies: is alwales to be busily occupied in deuout praying, & to be cõtinually mindful of wel doing.

Plato

Thou oughtest daily to praie for ỹ happy estate & prosperitie of thy prince, & for others ỹ by him are set in authoritie, for of them dependeth the peace & tranquillitie of the common welth.

Vertuouse & godly disposed menne, do daily pray vnto god, for the clensing of ỹ impuritie of the hart: & do watch it with al diligence ỹ they can, & labour to restrai ỹ the corruption therof braſt not out, eyther to the hurt of them selues or others.

Socrates

God hateth the praiers & sacrifices of wicked people.

Put thy truſt in god & pray vnto hym, & he will keepe thee from a wicked wife: for which there is none other remedy.

To be watchful in praier, is the certein and onelye meanes to obtaine all our desires: ioyning there vnto an assured faith vnto god: before whome wee make oure praier. Praye, that god may geeue thee true, harty, and earnest repentaunce, and encrease of thy faithe: for they bothe (for theyre excellencye, as the speciall giftes of God) are moste conuenyent for thee: Because the worde of god (whych he him self hath spoken) is the trueth, and shall

Plotinus

iudge

iudge in the last daye: when thou entrest into praier, let thy praier be to this ende specially: that god(as hee is mercifull) so he will mercifully reuele and open more and more to thine hart, the true feeling, knowledge & vnderstanding of his truth and to geue thee also grace, ỹ in thy conuersacion thou maiest truely expresse the fruites thereof.

Make thy praiers perfect in the syghte of God: for praier is like a shippe in the Sea, whiche if it be good, saueth all ther in, but if it bee naught suffereth them to perishe.

Praye not to god to geue the sufficient for that he will geue to echman vnasked, but praie that thou maiest be contented & satisfied with that, which he geueth the. Plutarch.

Tyrauntes praier are necessary.

¶ The summe of all.

Praier is the most holy, and diuine seruice,
that man here in earth, vnto god may present,
praier with repentance, is the due and perfect seruice,
that withstandeth the deuil, and his cursed entent.
Praie to god, trust in him, but first be penitent,
For as a sound shippe saue them that be therin:
so prayer with repentance, saue from drowning in sin.

Of VVeomen.

¶THE TENTHE Booke

¶Of VVeomen. cha. i.

Diogenes



HE that seeketh & desireth to haue the felowshippe of a wife, oughte to winne her wt̄ vertcouse dispo-sicion, honestye, maners, & good behauiour.

Mar. Tul.

Naturallye in times paste, wy-ues were adorned with these vertues: ẏ is to be shamefast in their visages, tem-perate in woordes, wise of witte, sober in going, meeke in conuersacion, pitifull in correccion, well regarding their liuinge, not keping cōpanies, stedfast in promise, & constant in loue.

Socrates

Crabbed wiues bee compared to roughe stirring horses.

Like as to a shrewde horse, belongeth a sharpe bridle, so ought a shrewde wife to be sharply handled.

Di-

Order thy wife as thou wouldest thy kinsefolke. Hermes

Giue thy wife no power ouer the: For if thou suffer her to daye to treade vppon thy foote, she wil to morowe tread vpon thyne heade.

He that can abyde a curst wife, needeth not to feare what company he liueth in. Socrates

There is not so fierce & perilous an enemye to a man, as his wife. Mar. Aur.

A nice wife and a backe doore:
oft maketh a riche man poore.

The vse of frindshyp, ỹ comely port, & ỹ estimacion of an honest man: is not a little ēpaired, by an ydle vain, & light wife

Like as a blocke, though it be decked with gold, pearles & gemmes, is not to be regarded except it represent the shape of somewhat: euen so a wife be she neuer so rich, yet if shee be not obedient to her husband, she is nothing worth at all to be regarded. Plato

Such wiues as had rather haue folishe husbandes (whome they might rule) then to be ruled by sober wise men: are like to him which would rather lead a blid man in vnknowē way then to folow one that can see, & knoweth the way well. Hermes

Like as no man can tell where a shooe wringeth, saue hee that weareth it: So Socrates.

no

no man can know a womans disposicion saue he ỹ hath wedded her.

Hermes. The spouse which forsaketh her husbād because shee is grieued with his maners is like vnto which because a Bee hath stōge him, forsaketh the honey.

Plato. Hee that fisheth with poison, catcheth fishe but euil & corrupted, & so they ỹ endeuour to geat their husbandes or wiues by discrites & charmes, may lightly geate them, but better vngotten.

Plutarche. Like as they which keepe Elephantis weare no light coulowres garments, nor they which kepe wilde bulles, weare no purple, because suche colowres doe make them fierce: So ought a wife to abstaine from such thinges as she knoweth wil offende her husband.

Aristotle. They which were wont to do sacrifice vnto Juno, the goddesse of maried women, tooke alwaies the galles owt from beastes which they sacrificed, Signifying thereby, ỹ al anger & displesure ought to be farre from maried folkes.

Socrates. The rule for the wife to liue by, is her husbande, if he bee obedient to thy lawes publique.

The best way for a manne to keepe his wife chast, is not to be gelous, as manye fond fooles suppose, but to be chaste himselfe,

self, & faithful vnto her.

There can be no greater honor for an honest wife, then to haue an honest faithful husband, whiche careth for her & for no woman els, thinking her more chaste & faithful then any other. Trissotle

The husband can do to his wife no greter wrong then to seeke the felowship of another woman.

It is but a smal wit in a man to set by ỹ small fantasies of his wife, or for to chastice openly that may be righted betwene them secretly. Mar. Iur.

Wiues must bee the more borne with, because they bring forth children. Socrates

It were better for weomen to be barraine,
then to bring forth a vile wicked carraine.

Weomen be of a right tender condicion, they wil complaine for a small cause, & for lesse, will rise vp into great pride. Mar. Iur.

In .2. pointes, weomen & fooles, are cõmenlye of like condicion: they are full of vaine affections, curiouse and perfyche to please, and verye wilful in foolishnes. Protege

Woman was the first forsaker of goddes lawe, the discloser of the forbyden tree, and the gate of the deuill. Tertulian

A woman is a necessary euill. Aristotle.

Womans company is an euil that cã not

not be eschewed.

Weomen in mischiefe are wiser then menne.

Mar. Tur. Hardye is that woman that dare gyue counsaile to a manne, but he is more hardye that taketh it of a woman, hee is a foole that taketh it, and hee more foole that asketh it, and he is most foolish that fulfilleth it.

Socrates Woman is more pitiful then manne, more enuious then a serpent, more malicious then a tyraunt, & more deceiptful then the deuill.

Socrates It is better to be in cõpany with a serpent, then with a wicked woman.

Weomen by nature are borne malycious.

Mar. Tur. As it is naturall for a woman to dispise the thing that is geuen her vnasked: So is it death to her, to be denyed of that she doth demaunde.

There is no creature that more desyreth honour, and woorse kepeth it, then a woman.

Gaye appareled weomen stande forthe as baites to catche men that passe by: but they take none saue such as wil be poore, or ells such as be ignorant fooles, which know them not.

Weomen desire to see, & to be seene.

A faire

A faire whore is a swete poyson. Chilon

He that haunteth much womans company cannot be strong, neyther may hee be riche, that delighteth much in wine.

Womanns counsaile is weake, and a childes unperfect. Seneca

We note in children, Inconstancye, & likewyse in weomen: the one for slendernes of witte, and thother as a naturall sickneesse.

In men we note audacity, but comenly in women timorositie. Alex. Seuer.

Women with their lightnes, and children with their smal knowledge, occupy them selues in things present. But wise men do thinke on that that is paſted, they ordeine for that whiche is present, and with great studye doe prouide for the tyme to come. Mat Auf.

There are in a womans eies, two kindes of teares: thone of griefe, thother of disceite. Pithagoras.

Use not womans company, except necessitie compel thee.

They that had rather be conuersaunt among women, then amonge wise men: are as swine that had rather lye rotynge in durte and draffe, then in cleare and fayre water. Pithagoras,

Wyth the fayrest weomen, brothelles

houses are peopled.

Mat Aur. Beautye in the faces of weomen, and follye in their heades, be two woormes, that fretteth life & wasteth goodes.

Women that will haue ioy of their daughters, oughte to take from them all suche occasyons and libertye, wherebye theye should be euil.

The woman that will keepe her selfe from thoughte and her daughter from peril, let her see the time of her daughter alwaies wel spent in some honest & godly exercise. When the handes are occupied with any good exercise, thē ỳ hart is voide frō manye Idle & vaine thoughtes.

Women are so fraile that with keepers with great pain, they can kepe them selues: And for a small occasion theye wyll lose altogether.

War. Aur. Women are so extreme in al headlong extremities, ỳ with a little fauour theye wil exalt, augment, and grow into great pryde: & with a little disfauour, theye recouer great hatred.

Womē for a little goodnes loke for gret hire: but for much euil no chastisement.

Seneca. Take hede to the meate that a gelouse woman geueth thee.

War. Aur. A fierce braue, and a perilouse enemye to the common wealth, is a wycked woman

man: for shee is of muche power too doo great harme, and is not apt to followe any goodnes.

The withdrawing and keeping weomen close, is a bridle to the tonges of all mē: And the womā that doth otherwise putteth her good name in daunger.

It were better for a woman neuer to be borne, then to be defamed. Socrates.

A wicked womā once defamed, thinketh al other to be defamed, and desire ý they should be defamed, and will say in deede they bee euil famed and procure to haue them defamed. And to thentent to couer their owne infamy, they infame al other that be good.

All thinges doone vnkindelye is sinne and may be amended: but the dishoneste woman is alwaies infamed.

A woman of good life feareth no māne with an euil tong. Mar. Aur.

Weomen cannot conserue the reputacion of their estate and degree, but by reson of keping their person in great feare honesty, & good order.

It were great wickednes of men to saye that al women shoulde be euel, that bee euel spoken of. Socrates.

Those weomen that kepe themselues in their houses, well occupyed in theire

busines̄es temperate in theire woordes, faithful to their husbandes, well ordred in their persons, peaceable wythe theire neibours: & finally being honest amonge their owne familie, & shamefaste amonge straungers: Such (I saye) haue atteyned great renoume in their life, & left eternal memory of thē after their death.

Plutarch. Neyther gorgeous apparel, nor excellent beauty, nor plenty of golde & riches become a wom̄ so wel as sobernes, silence, faithfulnes, & chastitie.

Women are no lesse apte to learne all maner thinges then men are.

Swete sauors & oiles are more mete for women then for men.

Seneca. Like as a trūpeter soūdeth out his meaning by ꝑ voice of the trūpet: so should a woman let her husband speake for her.

Hermes Silence in a womā is a precious vertue.

¶ The summe of all.

He that gladly seeketh the company of a wyfe,
ought onely to wynne her by verteous dispoſicion,
to embrace her for her vertue, & to leade a quiet lyfe,
refuſing her riches wyth her whoryſhe condicion.
Weomen be comēly of moſt tender affeccion,
and better it is wyth a ſerpent to be in company,
then wyth a wycked woman to lyue vnquyetly.

¶ Of

Of the Tongue, Speache, and Scilence, Cap. ii.

The tongue is a slipper & nible instrumẽt: wherby cõmenly, ỹ treasures of ỹ hart are in such wise vnlocked, laied fooꝛth and spꝛed abꝛode, that not onely therebye frendshippe ys greatly ingendꝛed, earthly treasures encreased, the like quietlye stablished, perpetuall pꝛaise and euerlastynge felycytye obtayned: but contrarye wise, frendeshippe is decayed, woꝛldelye riches dymynished, the lyfe moste myserably wasted infamie and immoꝛtall paine is also therby purchased. Legmõ.

The tong, if it be wel vsed, is the moste precious membꝛe of man: if it be the contrarye, moste detestable, pernitious and euill, incoꝛrigible, and full of pestiferouse poyson.

Detracte not neyther speake euil of thy neighboꝛ behinde his backe. Boetius.

Detractiõ is to speake euel of hi ỹ hereth not. It is also a lyig euil malicious, hipscritical, crafty, very pniciouse & hurtfull. Like as ratte and mice, eate the and gnaweth vpõ other mens meate: so the detractour eateth & gnaweth vpõ the lyfe and flesche of other. Detract.

Backebighting, lying & flatteringe are

swoꝛne cõpanions together.

Backebightinge hathe this peculier euil ẏ is ẏ it hurteth a man absent, & so couert ly & craftily, ẏ ẏ ptye is not ware of it but sodeinly vndoone (O pooꝛe wꝛetche) beefoꝛe he doth either know by whõ, how & wherfoꝛe he is vndoone.

The first euil of backbightig is: ẏ it either hurteth charitẏ: oꝛ els when it hath otherwise ẽpaired it, it geueth vnto it a great wounde: and so extinguisheth he it cõmẽly altogether.

Backebighting hurteth charitie whẽ it disseuereth frieds a sẽder, & bringeth thẽ into dissẽtion & hatred. And it is therebye ẏ soꝛer wouded, whẽ it deuaieth it: & (ẏ it can) doth also vtterly extinguisshe it, whẽ it encreaseth the fyꝛe betwyxte them ẏ be already in dissention, enflamige yt more and moꝛe.

Hee that is geuen to the vyce of backbytynge and slaunderynge, is wooꝛthily subiecte vnto the commen hatred of all menne, and to bee eschewed of all menne as a mosse pestilente plague. And at hys entraunce into anye other place amonge companye: euerye mannes mouthe to be eyther stopped againste hym: oꝛ otherwyse opened for tyme hym oute of the dooꝛes.

Wil hi-

Whyleſte the backebyghter lyueth all the worlde curſeth hym: yf hee bee in daunger or dooe perylye, nos manne ys ſorye for hym: and the remembraunce of hym after he is deade, raigneth in curſig & bäning of him.

He is to be counted vertevous and wyſe, that alwaies diſpoſeth his tong to ſpeak of god & godlines. Plato.

Speake euer of god, and god wil alwaies put good woordes into thy mouth: For the ſpeaking and thinkinge of god, ſurmounteth ſo muche al other woordes & thoughtes as god himſelfe ſurmounteth all other creatures. Socrates.

Let not thy tong rũne before thy wit.

Let thy mind rule thy tong.

Vſe thine eares more then thy tong.

Moderate thye luſts, thye tongue and thy bellye.

He is wyſe and diſcrete, y can refrayne hys tongue.

The tongue is the beelwayer of the hearte. Pithagoras.

There is not a worſe thing, then a dyſceitful and lieng tong. Socrates.

An euill tongue is ſharper then anye ſweorde. Thilon

Death deliuereth a man from all ene-

nies saue the tong.

Socrates. The tong of a foole is the keye of hys counsel: which in a wise mā, wisedoome hath in keping.

The tong of a wise mā is in his hearte, but the hart of a foole in his tong.

Socrates. *By ordring the tong is a trial most true,*
to know if a man his lustes can subdue.
For he that can not rule his tong as him lyst,
hath muche lesse power, other lustes to resyst.

Mar. Tul. It is a thing certain, when one is contented he saith more with his tong then he thinketh with his hart: And contrariwise whē one is heauy, the eien weepe not so muche, nor ỹ tong cannot declare that, which is locked within the harte.

Tristotle Kepe measure in thye communication, for if thou be to briefe, thou shalt not bee well vnderstanded: and if thou be to lōg thou shalt not be wel borne in minde. Eyther talke of vertue thy selfe, or geue eare to them that wil talke therof.

It is better to heare, thē to speake.

Thales We ought to here double as much as we speake: and therfore hath nature geuen vs two eares & but one tong.

Socrates A man hath power ouer his wordes tyl they be spoken: but after they be vttered they haue power ouer him.

A man ought to consider beefore, what

he

he will speake, and to vtter nothing, that may repent him afterwardes.

He that speaketh little, harkenneth & learneth at the speach of other: but whē he speaketh other learneth of him. Pithagoras.

To talke of god is the best communica tion, and to thinke vpon him, is the best silence.

Talke no euill of god, but search diligent ly to know what he is. Socrates.

The filthe of worldly wisedome, is kno wen by much speache.

Wordes wout good effect, is like a great water ꝑ drowneth the people, and doth it selfe no profet. Plato.

Abstain from woordes of rybauldry: for a tong euer liberall norisheth folly.

They that robbe, that speake euill, and slaunder ꝑ dead, are like furious dogges which biteth & barketh at stones.

He that bableth muche, declareth him selfe to haue smal knowelege.

Cast whisperers, and tale bearers out of thy company.

Let no mā say, I would & I cā not with draw me frō vice: It is better sayd, I mai but I wil not follow vertue. Mar. Aur.

Men ought not to ministre anye talke or cōmunication, but such as shoulde be fruitfull and to edifie, as well the hearer Diogenes.

as

as the speaker.

So speake that thy wordes bee not reproued.

An Idle worde shall not escape vnpunished.

When thungodlye and malicious persons are suffred to speak what they luste without paine or punishmente, there ys nothinge more pernicious in the worlde to make debate and to breake the bond of thincomparable vertue of amitie.

Phillip. It lieth in our selues, to be wel or euill spoken of.

Thesil. Rude woordes that are profitable and true, are better thē swete wordes that be of disceit and flattery.

Diogenes. The habite of the minde, is best perceiued by a mannes talking.

Jheronime. Deuout conuersation without communication, as muche as by example it profitethe, by sylence it hurtethe. for wythe barking of dogges, & with the staues of the sheapeherdes, the raging woolues be let of their purposes.

Socrates. Silence and speache are bothe good, vsed in due time: but otherwise vsed are both nought.

Pithagoras. Frame thy speache lyke vnto thy garmentes, or elles fashion thye garmentes lyke vnto thy speache.

Geue

Geue no man no cause to speake euill of thee. Hermes.

Neyther suffer thye handes to woorke, nor thy tongue to speak, nor thine eares to heare, that which is euil.

When thou talkest withe a straunger bee not to full of communication, tyll thou knowe whether he be better learned then thou: And if thou bee better, speake thou the boldlyer, elles be quiet & learne of hym. Socrates

Hastines of speache causethe menne to erre. Plato.

It is much more easy for an innocēt to finde many woordes in his speaking, then for a manne in his misery to kepe a temperāce in his tale. Philoteas.

The holynes & cleanes of ỹ mouthe, stādeth in ỹ vtterāce of rightnes & truthe: & ỹ prophanatiō & defiling therof, is by lying & vntruthe. For as noe cleane stuffe can proceede out of filthy lippes: so ỹ noysome blasts of suche euil seasoned breath annoyeth greatly the honest eares of the godly. And who wil looke for swete wyne, out of ỹ same vessel frō whēce vinigre is daily drawē oute. The faire water is defiled that passeth throughe ỹ miry spriggs

What soeuer thou wilte speake, beefore thou vtter it, shew it secretly to thy selfe

Be-

Beware of spies & tale bearers.

The flyinge tales of lighte folkes, are commonlye the grounders of fame and rumours.

Speake not to him that wil not heare, for elles thou shalt but vexe him.

Thinke not such thinges honest to bee spoken of, that are filthy to be done.

Diogenes. A man is by nothinge better knowne, then by his communication.

If thou speake what thou wilte, thou shalte heare that thou wouldest not.

Faire speach in presence.
with good report in absence:
and maners in felowship,
obteineth great friendshippe.

Aristotle. He that speaketh truthe, cannot bee ashamed of that he speaketh.

Diogenes, Fayre and smoothe communicacyon, only framed to please y hearer, is properly to be called a trap or snare of honey.

Pittachus. Tell not abroade what thou intendeste to doode, for if thou spede not, thou shalte bee mocked.

Isocrates. Be secrete in counsell, and take heede what thou speakeste before thyne enemyes.

Aristippus. He whiche is beautifull and speakethe unseemely thinges: draweth a sworde of leade out of an yuory scabarde.

Let

Let not the auctoritie of the speaker perswade thee, nor regarde thou his person that speaketh: but marke well what it is that is spoken.

Heare that which vnto thee belongeth. Heare muche but speake little, bee faire speached, aunswere aptly, think first, thā speake, & last of all fulfyll.

By silence the discrecion of any māne is knowne: and a foole keppynge scylence, seemeth wyse. Pitha.

Silence in a woman is a greate and goodly vertue.

As emptye vessels maketh the lowdest sounde, so they that haue least witte, are greatest babiers. Plato.

They that are ready to take a tale out of another mannes mouth, are, like vnto them which seing one proffered to be kissen, woulde holde forth theire lippes to take it from him. Plutarch.

As the vessel cannot bee full, whiche alwaye shedeth out and taketh in nothing So the man cannot bee wise, that euermore talketh and neuer harkeneth, Seneca

Like as clere glasse can hide nothinge, So there be many that can kepe secrete, nor dissemble nothing. Aristotle

Of faithfull silence the rewardes are daungerles. Aug. Cesar.

The

¶ The summe of all.

Both speach and silence are excellent vertues,
vsed in times and place conuenient,
of which the best and easiest to abuse,
is speach, for which men oftentimes repent:
So do they not because theye be silent.
yet be not dumme, nor geue thy tong to lease,
but speake thou well, or here and holde thy peace.

¶ Of Fortune. Cap. iii.

THys terme of fortun or chaũce vsed of mẽ proceded first of ignorãce & want of true knowledge: not cõsiderynge what god is: and bye whose onelye forsighte and prouidence, al thinges in thys worlde are forseene of him before they come to passe.

Fortune is suche a maistres, that shee ruleth realmes, ouercommeth armyes, beateth downe kyngs, exalteth tyrants, to the dead she geeueth lyfe, and to some renoume: and to some shame.

War. Aur. Fortune geueth these cuels, and we see it not: with her handes she toucheth vs, and we fele it not, she treadeth vs vnder feete, and we know it not, she speaketh in our eares, and wee heare her not: shee crie the alowde vnto vs, and wee vnderstande her not. And thys is because wee

wee will not knowe her. And fynally when we think we are moſt ſure, thenne are we moſt in peril.

As the fortune of this world ſhal make thee reioice ouer thine enemies: euen ſo maye it make thyne enemyes reioyce ouer thee. Plato.

Bee not proude in proſperitie, neyther diſpaire in aduerſitie. In proſperitie beware, and in aduerſitie hope for better fortune. Plato.

The nature of fortune is to be alwaies mutable and inconſtante: neyther is there a greuer of anye thynge to anye manne for anye continuaunce, but onelye a lender for a very ſhort time. And thoſe whō fortune ſeemeth longeſt to ſupporte and flatter with the habundaunce of al things them (for a general rule) god leaſte fauoreth: ſeeing there is no reward, wher merite ſo plainly lacketh.

Euill men by theire bodilye ſtrengthe, reſiſte theire misfortunes: but good men by vertue of the ſoule, abydeth them pacientlye.

As in all proſperitie, alwaye there falleth ſome ſiniſter fortune either ſoone or late: So therwith fortune doth arme and apparel vs: wherein ſhe ſeeth be wee ſhall fall to oure greate hurte. Fortune com- Mat. Iuc.

mynge

ming with some present delighte or pleasure, is a token, that by flattering vs, she hath made ready her snares to catche vs. It is an infallible rule of envious fortune, that this present felicitye, is geuen with a pricke of a sodayne fall of mischaunce. Such as fortun lifteth vp with great riches, she ful of crueltye, geeueth them profounde bytinges.

Fortũe is alwaies slipperie: & cãnot bee holde of any against her wil.

Anpage. Through idlenes negligence, & to muche trust in fortune, not only menn, but cyties and kingedomes are vtterlye lost & destroyed.

War. Ver. What number hath bene sene, that the chaũces of fortune coulde not abate: And yet within a shorte while after, vnwares with greate ignominious shame, hathe ouerthrowen them.

Fortune with her tirannie, chastiseth them that serueth her. She beguileth euery person, and no person beguileth her She promiseth much, and fulfylleth nothing: her song is weping, and her weeping is songe, to them that be ded amõg woormes, and to them that liue in Fortunes. At them that be present, she spourneth with her feete, and threateneth them that be absent: Al wyse men shrink from her

ber, but a foole sheweth her his face.

Of al misfortunes, the most vnhappye, Socrates
is to haue bene fortunate.

There cannot bee a more intollerable thing then a fortunate foole.

The aduentures of men are so dyuers, Mar. Auc.
and the suspect fortune geeuith so manye ouerthwart tournes, that after that shee hath a great space gruen great pleasures incontinent we are eyled to their subtyll trauailes of repentance.

The greatest hap of all, and the grea- Mar. Aur.
teste desire of menne is to liue longe: for dyuers chaunces that fall in short time, may be suffered, and remedied by longe space.

Right fortunate is that man that loseth his life, and leaueth behind him perpitu- all memory.

Infortunate and vnhappye are they that be in prosperitie: for lustlye they that bee sette in high estate, cannot fly from the perill of Silla without fallynge into Caribdis.

Fortune is to greate men deceiptful, to Tullius
good men vnstable: and all that is high, is vnsure.

Worke not another man for his mis- fortune, but take heede by hym, how to a- uoide the like misery.

Ee.i. Our

Our lyues are so doubtfull and fortune so wayward, that she doth not alwaies threate in striking, nor striketh in threatning: For often times false Fortune shaketh her weapon and strykethe not: and another tyme strykeeth wythout shakynge.

Iustinus. Yu Fortune beckeneth, so fauour enclyneth.

Fortune aduanceth & lifteth vp, but al men by nature are equal in dignitie.

By nature all men be equall in dignitie,
by fortune more one than another aduaunced.
this who considers in his superioritie,
ought looke to him selfe, and wel be aduised.
By fortunes good fortune, who commeth in fauour.
by fortunes misfortune may catche a displeasure.

Hermes The wicked sometime cometh to be fortunate & happy.

Aristotle Thales No mā is happy in deede, whiles he liueth

As any manne is happy, it is he that hath his bodely prithe, that is fortunate in riches, and not of a vaine mynde, but learned.

Mar. Mur. Great iniquities ought to bee suffred for some thinge, because they doe declare who are the true frendes.

This is a thing most happy, yf fortune in her crueltie, hath not so sharp, & cruell a weapon, that it cannot ones be able to

pearse

pearse or wound the soule.

In times of misfortune, is wisedom & discretion most to be vsed. Diogenes

Keepe close thy misfortune, least thyne enemies reioice at it.

There is also moderacion in tollerac-on of fortune of euerye sorte: whiche of Tully is called equabilitie, which is, that seemeth alwaies one visage and counte-nace, not changed, neither for prosperitie nor for aduersitye. Moreouer, a manne shoulde not bow for anye fortune or trou-ble of minde. Tullius

Nothing vnto manne is miserable, if he so think it: for all Fortune is good to hym, that constantlye with patience suf-freth it. Plato

Like as a cunning woorkeman can fa-cion any ymage of anye kind or matter: So a wise man should take in good worth al kindes of fortune. Seneca

The summe of all.

Fortune is a variable, and strange maister, and vncertaine to trust to, in all her doinges, for fortunes crooked guile her nature doth expresse, which daily are felt, with her hasty short turninges. She quickeneth or destroieth with her sharp proud binge and for this entent chiefly, misfortune should be suffred because that true frindes, are best thereby declared.

Of Riches, & Ryche men. cha. liii.

Xenophon

RIches is the noumber of thinges, ꝑ maye be either good or euill, which is in the arbitrement of the giuer.

Socrates.

To delyght in riches is a daungerous lyfe.

He is riche that contenteth him selfe wᵗ his pouertie.

Hermes

The richest thing to a man is his soule and reason: by wᵗ he keepeth iustice & eschaweth sinne.

Polion

Hee is most rich, that hath moste wyse-dome.

There is no greater riches, then ꝑ agrement of good mens myndes.

Hee that is contented and satisfyed with himselfe, is borne with greate ry-ches. Abstinence from couetise is greate ryches.

Plutarch.

Riches for the most parte are hurtful to those that possesse them.

He hath most ꝑ coueteth leaste. Not to desire riches, are ꝑ greatest riches.

None are in more swetty, then they that lacke most riches.

If thou seeke to be rich, thou shalt find therewith, sorow, carefull trauaile, mi-serye, veracion of mynde, and much mis-chief.

chiefe. But if thou seeke to bee godlye, thou shalte finde comforte, wealthe and prosperitie, peace of conscience, wyth all maner felicitie.

As sickenes and helth can never agree:
So gold without rest, is but misery.

Vertue is greater ryches, then eyther siluer or gold. Aristotle

Hee is not riche that enioyeth not hys owne goodes. Pithago.

Sufficiaunce is better in riches, then abundaunce.

Labour for ỳ riches that after deth profiteth ỳ soule. Plato

A couetouse man cannot be riche. Hermes

Care not what riches thou lose, for ỳ winning of true frindes.

Purchase thy riches truelye & spend thē liberally. Solon

Seeke not the riches in this worlde, & shame in the other: seing ỳ this world is no more, but onely a baiting place to goe to the other worlde. Aristotle

It is a great hurt to here, and greater to se how these fathers clyme to haue ryches, & to see their childrē descend to haue viciousnes: to se the fatherz honour their childzen, & the childzen to infame their fathers: yea, and the fathers to giue reste vnto theire childzen, and the childzen to Mar. Aur.

gine trouble to their old fathers: yea and sometime the fathers die for sorow y theire children dye so sone, whe se the children weepe, because the fathers dye so late. Also the honoure and riches that the fathers haue procured with great thought the children lose wyth litle care. And this is certaine that the fathers may gather riches with strength and craft to sustaine their childre, but god wyl not haue durable that, that is begun with euil intencion, and is fouded to the preiudice of other, and is possessed with an euil heire and thought the heauy destines of the father permitte, that their riches be left to theire children, to serue them in al theyre vices for their pastims, at the last accordinge to theire merites, God wil y their heire and heritage shoulde bathe perishe. Finally al that with great thought haue ben gathered for their children, who they loue well with greate rette, some tyme another heire enioieth it, of whome they thinke least.

Mar. Iur. God doth permit y the couetise fathers in gathering wt great trauail should dye with y hurt, to leaue their riches to their vicious children euil applied.

Ieronimus Great abundance and plentie of ryches cannot of any manne, be both gathered & kept

kept, without sinne.

Riches and the substance of the worlde robbeth and spoileth a manne of much better ryches: that is to saye, the loue of all vertue, and of all godly exercise.

Golde is a corruptible matter or substaunce, and shall therefore ones be consumed: but that treasure, for the whyche mannes soule ought to laboure, shalne uer bee wasted, neyther yet in qualitie or quantitie empaired or diminished: y is to saye, it shall alwaye bee lyke good & lyke muche. Wherefore, what so euer paine bee taken aboute the gatynge of suche treasure, it ought not to bee inuented greuouse: wayenge well the vertue of the gaine, and the most happy reward in thende. Plato

Great possessions or substance, maketh vertue suspected, because they bee ministers of pleasant affections, & also nourices of wanton appetites. Ilex Se.

Those riches are to be despised, whiche w liberalitie are wasted & lost: & w sparing do rust & rotte. Pithagoras

Be not carefull for worldly riches, for god hath prouided for eche man sufficiently. Socrates

Prepare thee such riches, as whan the shippe is broken maye swimme & scape with theire maister.

Plato

Trauaile not to geat that, whiche wil lightly perish.

Esteme him as much that teacheth the one woord of wisedome, as if he gaue the golde & precious stones.

Such things as thou hast, vse as thine owne, & kepe them not as thoughe they were another bodies.

Boast not thy selfe of that, whyche is another mans.

Homer.

When prosperitie promiseth security & rest, in the goodes of this woorld: it is an hard thing & rare verely, to think onely god to be the geuer therof, & can sodainly take the things away, ỹ hath ben gathered w great paines & trauailes.

Learning is great riches to the poore, & it garnisheth the rich.

Where riches are honoured, good men are despised.

Immortal honour, is better then transitory riches.

Plato

He which kepeth a man from shame, is better then the riches gotten thereby.

Desire of riches wareth infinite.

Hermes.

It is a miserable thinge, a riche man to be decaied, & faine it to pouertie.

Seneca

He is not happy that hath riches, but he that rightly vseth them.

The riches of the woorld abused, engendreth

dzeth pzide & fozgetfulnes of god.

There be thze causes noted that chiefly moucthe mennes mindes to desire these wozldly goods: one is, the loue of wealth ease, mirth, & pleasure. Another, the loue of wozship, honour, & glory. The thirde is the doubtfulnes & mistrust of wicked & faithles men that are careful of lyuinge here in this life. Solen

They be wozse that be lately made rich then they which haue ben riche a greate whyle.

It is a fooliſhe madnes to thinke that rich men be happy.

Ye hath riches sufficient that nedeth nether to flatter noz borow.

The more that a man hath of abundaunce,
so much the lesse hath he of assuraunce. Pithagozas

Suffisance is the castle, whiche keepeth wise men from all euil wozkes.

He is nether riche, happy nor wise,
that is a bond man to his owne auarice, Solen

Greate busines the hearte hathe, to searche foz the gooddes of the wozld, and greate trauaile to come to them: But wout comparison, the greatest doloure is at the houre of deathe, to departe & leaue them. Mar. Aur.

Rich men are through excesse and delicious pleasures, moze fooliſhe and cozrupt Aristotle.

rupt then any others.

Phillip Rex. Riche folkes had nede of many lessõs to be well.

Hermes. *Tresures and falshode seemeth to augment*
are euil gotten, and worse spent.
Wherefore to be riche, who so doth entend,
ought truely to winne & duely to spende.

Anarag. Penne shoulde liue exceding quietly, if these two woorde, mine and thine, were taken away.

Pithago. Couet not to ware riche thrughe deceyte.

The time and ryches are best bestowed, that are employed aboute the seruice of God.

Cullius. In thy prosperitie, and when thinges flowe towardes thee (euen at thy will and pleasure) thou must the more ernestlye flye pryde disdainefulnes, arogancy, immoderation from thy backe or bealye, incontinency or loosenes of life.

Spend not to outragiously, nor bee to nigardish: So shalt thou neither be nedi nor in bondage to thy riches.

Vppon a couetouse man riches are losse & are very powerte to him. For he is neither the warmer, the better fedde, nor ye richer for them.

Diogenes. Rich men without learning, are called sheepe with golden fleeces.

Charge

Charge not thy selfe with takinge of these vaine goodes, sith thou hast so smal a morsel of thy life.

The miserable rich person, the more ý he increseth in riches, ý more he deminisheth in frinds, and groweth in enemies to his domage. Plut. Amil.

Frindship is better then riches.

As the townes wherein menne labour ware alwaies, richer and richer: and such as are bent to ydlenes and pleasure, daily decaye the and come to vtter desolation: So the goodes that bee gotten by trauaile, studie and diligence, and so kept shall continue & increase: but that which is euill gotten, or sodaynlye wonne, shall eeuen as sodainlye vanishe awaye agayne. Plutarch.

Like as an arowe that lighteth vpon a stone glaunseth away, because ý stone lackynge softenesse yeldethe not to receiue it: So the riches that fortune gyueth, not guided wyth diligence and circumspection, vanisheth awaye wythout profite. Socrates.

The hauing of riches, is not so commodiouse. Aristotle

As the departing from them is greuouse.

A mannes riches are no where so well layde vp, and safely kepte, as in the handes of his frendes. Alex. mag.

Small

Seneca

Small expenses often vsed, cõsume great substance.

Aristotle

He which geueth riches or glorye to a wicked manne, giueth wyne to him that hath a feuer.

Plato

As a golden bridle, although it garnish an horse, yet maketh him neuer y better: So although riches garnishe a man, yet can the not make him good.

Poetius

Death despiseth al riches & glorye, and rolleth both the ryche and poore folke together.

Suche as trust in theire owne strēgth or ryches, abuse and blaspheme the name of god: whiche hath not byn vnpunished nor neuer shalbee, in this worlde, nor in the worlde to come.

¶ The summe of all.

Sith the perfect ryches, is sufficiaunce,
he is more ryche, content with pouerty,
then he that hath of treasures abundance.
which no man may possesse wel with surety.
rychesse is he, that can him self satisfie
with fewest thinges, which be both safe & sure,
where fortunes giftes, be doubtfull to endure.

¶ Of Beginning and Endyng. cha. v.

God

God lacketh beginninge and ende. Thales

The most glorious & mightye beginner is god, which in ỹ beginning created the world. Hermes

Good counsail is thend and beginning of good woorkes. Xeno.

Beginne nothinge, before thou firste call for the helpe of god: for god (whose power is in all thinges) geueth most prosperouse furtherannce and finishyng vnto suche good actes, as wee doe begin in his name.

Take good aduisement ere thou begin ought, but when thou hast begonne dispatche it quickely.

Beginne nothinge before thou knowe how to finish it.

Take good heede at the beginning to what thou graunteſt, for after one inconuenience another followeth. Aristotle

Before any fact be by manne committed: thende is first in cogitacion, and last of all the fact.

Of small faultes not letted at the beginnyng: often times springeth mightie mischiefes.

Not the beginning of thinges, but ỹ last ende must declare, whether the same were wel attempted or not. Photius

Many

Pithi. Many thinges at the beginning, are cõsi
ted good, which at thend are knowen to
be euill.

Pompeius Thend of casual thinges in the world
no man doth nor may knowe.

Socrates To haue made a good begining, is no
small porcion of the worke done.

In al woorkes, the beginninge is the
chiefest, & thend hardest to attaine.

Plutarche. Lyke as a spot ought to be wypte out at
the firste, lest with to longe tarynge it
stayne throughe and be the wurse to bee
gotten out: So shoulde discencion bee re-
medyed at the firste, that it growe not to
hatred.

Aristotle. Like as the stroke whiche a man seeth,
may be the better receiued and defended:
So the mischiefe which is knowen of be-
fore, can do the lesse harme.

Horas. *Stoppe the beginning, so shalt thou be sure,*
Al doubtful diseases, to swage and to cure.
But if thou be careles and suffer them brast,
To late commeth plaisture, when al cure is past.

Mar. Tur. Like as after the night, commeth the
dewy morning: and after that commeth
the brighte sunne: And after the sunne
commeth a darke cloude, & after again cõ
meth faire weather, & after that cõmeth
lightening & thunder, & then again faire
weather: Euen so after infancy cũmeth
childe-

childhode, then commeth youthe, and age after that: and so at the laste commethe death, and after deathe, fearfull hope of a sure life.

The beginning, the meane, & the ende euery man hathe.

Good respecte and consyderacion to thende of thinges, preserueth bothe body and soule. Plato

When the godlye shall haue theire full entraunce and beginning to euerlasting glory: and make theire happye chaunge, from mortalitie to Immortalitie: and leaue the corruptible drosse of this lyfe, for treasures incorruptible: for Golde, glory: for siluer, solace wythout ende: for bayne apparell, robes royall: for earthye houses, eternal palaces: myrthe wythout measure: pleasure wythout paine: and felicitie endles: Then shall also thende of the wicked be most lamentable: then shal hastelye come vppon them theire iust rewarde of vengeance: then shal they with thende of this worldes vaine felicitie, enter into eternall dampnacion and misery then shal they crye, wo wo, with endles rorour, for their careles lyfe & worldly securitie. Pacuuius.

The summe of all.

Col

God that is most glorious, was thalmightie beginner of al thinges, that in heauen or in earth hath their beig, which was without beginning, he is the only helper, and furtherer of good woorks, to come to good endig. Without counsail and aduisement, begin not any thing, But consider wel the end, and way it discretly, For happely it preserueth, both soule and body.

THE LEVENTH *Booke.*

I Haue in this booke (whiche is deuyded into. ii. partes) put together the Preceptes & prouerbes of moral Philosophy, and those both of the pithiest and briefest þ I thought meete: Because I would haue them better waied, and remembred, but specyallye putte in practise, for the followynge of one good saying, is better then the learning of tenne thousande.

¶ Of

¶ The preceptes of the wise. Cap. i.

Worship god. Solon
Reuerēce thy father and mother.
Helpe thy friende.
Hate no man.
Maintain truthe.
Sweare not. Obey the lawes.
Thinke that whiche is iust.
Moderate thine anger Praise vertue.
Persecute the euil with extreme hatred.
Honour thy kyng. Trye thy friendes
Be the selfe same that thou pretendest. Thales
Abstaine from vice. Loue peace.
Desire honor and glory for vertue.
Take heede to thy lyfe, & be circumspect.
Deserue praise of euery body.
Caste whisperers & tale bearers out of thy company.
Take in good worth what soeū chāceth
Be not high minded. Judge iustly.
Be careful for thy householde.
Reade ouer good bookes. Do good to Cleo.
good people. Refraine frō foule lāguage
Bring vp in learnynge thy children y thou louest best.
Be not suspicious nor gelous.
Vanquish thy parents with sufferance.
Remembre thē which hath done thee good, and forget not their benefites.

Despise not thine vnderlings.
Desire not other mens goods.
Run not hedlõg into doutbful matters.
Keepe thy friends goods as safe as thou wouldest thine owne.
Do not that to another whiche thou thy selfe hatest.
Threatē no body for that is womā like.
Be readier to go to thy frinde in time of his misery, than in his prosperitie.

Chilon

Beare no malice.
Use temperaunce. Flee filthy thinges.
Geat thy goods iustly. Loose no time.
Use wisedome. Please the most.
Be well manered. Suspect nothinge
Hate slaundre. Be not importunate.
Let not thy tong runne before thy wyt.
proue not ỹ which thou maist not atchius
Loue as if thou wouldest hate, and hate as if thou wouldest loue shortly after.
Please euery bodye. Hate violence.

Periander

Be alwaies one to thy friend, aswel in aduersitie, as in prosperitie.
Performe what soeuer thou promisest.
Keepe close thy misfortune, least thine enemy reioice at it.
Sticke to the truthe, abstain from byte.
Do that which is rightful & iuste.
Giue place to thy betters, & to thie elders
Abstain frō swearing. Folow vertue.

Be

Moderate thy lustes & affections.
Praise honest thinges. Hate debate.
Be merciful to the penitent.
Instruct thy children. Requite benefits
Enhaunt wise mens company.
Esteme greatly good men. Flee rebuke
Heare ỳ which to thee belongeth.
Be enuious to no man. Aunswere aptly
Do nothing that may repent thee.
Honour thē that haue deserued honour.
Be faire speached. Feare the officers.
Maintain concorde. Flatter not.
whē thou doest amisse, take better coūsel
Trust not to the time. Hope well
Be seruiceable to euery body
Take good heede to thy selfe.
Reuerence thine elders with obedience.
Fight and dye for thine countrey.
Mourne not for euery thing, for that wil
shorten thy life.
Geat a wittie woman to thy wife, & she
shal bring thee forth wise children
Liue & hope, as if thou shouldest dye im-
mediatly.
Spare as though thou were immortal.
Hate pride & vaine glory.
Swel not in welth. Seale vp secretes.
Tary alwaies for a conuenient time.
Geue liberally for thy profyt.
Do no man wrong. Auoyde grieke.

Mocke not the deade. Use thye friendes.

Geue blameles counsail, & comfort thy friendes.

Bias. Beholde thy selfe in a looking glasse, & if thou appeare beautiful, do such thinges as become thy beauty: but if thou seme foule, than pfozme w̄ good maners the beuty that thy face lacketh.

Talke no euil of god, but searche diligently to know what he is.

Heare muche, but speake little.

First vnderstande, and than speake.

Praise not the vnworthye, because of his riches.

Get by perswasion, & not by violence.

Get thee sobernes in thy youth, & wise dome in thine age.

Pittachus. Tel not abroade what thou entendest to do: for if thou speede not thou shalt bee mocked.

Pay thy dettes. Rule not thy friende Rule thy wife. Be not slouthfull.

If thy felow hurt thee in small thinges, suffer it, and be as bolde withe hym.

Take not thy enemy for thye friende, nor thy friende for thine enemy.

Be not iudge betwene thy friendes.

Striue not with thy father & mother although thou say the truthe.

Reioice not at any mans misfortune.

Let

Let thy minde rule thy tongue.
Be obedient to the lawe. Yeare gladly
Attempt nothing aboue thy ſtrength.
Be not haſty to ſpeake noꝛ ſlow to heare.
Wiſhe not the thing which thou mateſt not obtaine.
Aboue ẏ beforꝛe al things, woꝛſhip god.
Reuerence thine elders.
Refraine thy luſtes. Breake vp hatred.
Be obedient vnto thy king, and woꝛſhip thoſe that be in auctoꝛitie vnder him. Hermes.
Loue God and truthe, ſo ſhalt thou ſaue thy ſoule.

Enuye not thoughe an euil man pꝛoſper, foꝛ ſurely his ende ſhal not be good.

Be ſatiſfied with little, foꝛ it will encreaſe and multiplie.

Truſt not to the time, foꝛ it deceiueth ſodainly them ẏ truſt therto.
Vpbꝛaide no man with his miſerie.
Mary thy mache.

Take good auiſement oꝛ thou beginne ought, but whã thou haſt begũ, diſpatch it quickely.
Beforꝛe thou go from home, deuiſe wyth thy ſelfe what thou wilt do abꝛoade: and when thou art come home againe, remẽbꝛe what thou haſt done abꝛoade. Pitha.
Neyther flatter noꝛ chyde thy wife beforꝛe ſtraungers. Philotas.

Be not proude in prosperitie neither dis-
paire in prosperitie.
In prospezitie beware, and in aduersitye
hope for better fortune.
Learne by other mens vices, how filthye
thine owne are.
Moderate thy lusts thy tong, & thy bellye
Do not ỹ thy selfe, which thou dispraisest
in an other.

Aristotle. Couet not to ware riche through discrit
Looke what thanke thou rendrest to thy
parentes, and looke for the like again of
thy children.
Rule not except ỹ hast first lerned to obey
Yelde vnto reason. Flee euill company.
Slaunder not them ỹ be deade.
Prepare the such riches as whã ỹ ship is
brokẽ, may swim & scape w̃ their maister

Plato. Learne such thigs whyle thou art a child
de, as may profit thee whã thou art a mã
Endeuour thy selfe to do so well, that o-
ther may enuy thee therefore.
Spende not to outragiously, nor bee to
niggardish so shalt thou neither be needie
nor in bondage to thy riches.

Hermes. Be patient in tribulacion, & geue no mã
cause to speake euil of thee.
Looke wel to the sauegard of thine owne
bodye.

Seneca Knowe thy selfe, so shall no flatterer be-
guile thee.

Bes

Be vertuous & liberall, so shalt thou eyther stop ỹ slaunderers mouthe, or els the eares of them that heare him.

Meddle not with ỹ, w̃ which thou hast naught to do. Xeno.

If thou haue wel done, thanke god: if otherwise repent, & aske him forgeuenes Desire god at the beginning of thy workes that thou maiest by his helpe bryng them to a good conclusion.

Walke not in the way of hatred.

Do not what thou wouldest but what thou shouldest. Aristotle

Prayse not a man except he be prayse worthye.

If thou wilt correct any man, do it rather with gentlenesse, then with violent extremitie.

Vse pleasure in al thinges.

When thou talkest with a straunger be not to ful of communication, til thou know whether he be better learned than thou, & if he be not, speake than the boldlier, els be quiet, and learne of him. Socrates.

Geeue thye wife no power ouer thee, for if thou suffer her to daye to treade vpon thy foote, shee will to morowe treade vppon thy head.

Fyre thye will to doe iustice, and swe are not.

Aristotle Haunt not to much thy friendes houses, for that engēdreth not great loue: nor be to longe from thence, for ỳ engendreth hate, but vse a mean in al things.

Socrates Trouble not thy selfe with worldly carefulnes, but resemble the birdes of ỳ ayre, which in the morning seeke their foode, but onely for the day.

Doubt them whō thou knowest, & truste not thē whō thou knowest not.

Wander not by night nor in the darke.

Labour not to enforme him, ỳ is without reason, for so shalte thou make him thine enemy.

Plato. Vse not womans company except necessitie compel thee.

Esteeme him as muche that teache the thee one worde of wisedome, as if he gaue the golde.

Sweare not for anye manner of aduauntage.

Seneca Affirme nothinge before thou know the truthe.

Beginne nothinge before thou know how to finish it.

Be not hasty, angry, nor wrathfull for they be the condicions of a foole.

Refraine from vice, for vertue is a precious garment,

Zeno. Measure thy pathes, & goe the right ways

waye, so shalt thou goe safely

Refraine from couetise & thine estate shal prosper.

Use iustice, & thou shalt be both beeloued & also feared.

If thowe wilt dispraise hym whom thou hatest, shew not that thou arte hys enemye.

Take heede to the meate that a gelous woman geueth thee. Hermes

Let neither thy beauty, thy youthe, nor thy health deceiue thee.

Breake not the lawes that are made for the wealth of thy countrey. Aristotle

Applye thy minde to vertue, & thou shalt bee saued.

Prayse nothinge that is not commendable: nor dispraise any thing ỹ is praise worthye.

Trauaile not much to winne ỹ whyche wil lightly perishe. Plato.

Ensue the vertues of thye good auncestors.

Araye thy selfe withe iustice, and clothe thee with chastity: so shalt thou be happy and thy workes prosper. Seneca

Enforce thee to geat bothe wysedoome & science: by whiche thou mayste directe both thy soule & body.

Endeuour thy selfe so to keepe ỹ lawe, ỹ Pithagoras,

god

god may be pleased with thee.

Couet not thy frendes riches, lest thou be despised and hated therefore.

Reproue not a man in his wrathe, for then thou maiest not rule him.

Hermes. Reioice not at another mans misfortū but take heede by him, that the like chāce not to thee.

Stablishe thy wit both on the right hād, & on ỳ left, & thou shalt be free.

Socrates. Geue to the good, & he wil requite it: but geeue to the euil disposed, and hee will aske more.

Be not slack to recompence thē ỳ haue done for thee.

Isocrates. Thinke fyrste thenne speake, and lasse of all fulfyll.

Accustome not thy selfe to bee sodainelye mooued, for it wil turne to thye displeasure.

Pithagoras. If thou entende to doe anye good, tarye not till to morrow, for thou knowest not what may chaunce thee this night.

Aristotle. If thou feele thye selfe more true to the king thā many other, and hast also lesse wages of him then theye, yet complayne not, for thine will continue and so wyll not theires

Diogenes, If any mā enuye thee or say euil by thee set not therby, & thou shalt disapoint hym

of

of his purpose.

Forgeat not to geue thankes to them that instructe thee in learning, nor challenge to thy selfe the praise of other mēs inuencions.

Loue all men, and be subiect to al lawes but obey god more then men. Socrates

If thou wilte bee counted valyaunt, let neyther chaunce nor griefe ouercome thee. Plato.

Geue good eare to the aged, for hee can teach the of thy life to come.

Flee lecherous lustes, as thou wouldest a furious lorde.

Attempt not two thinges at once, for the one wil hinder the other.

Let no couetous men haue anye rule ouer thee, nor yelde thy selfe subiect to couetise: for the couetouse man wil defraud thee of thy goodes, and couetousnes defraude thee of thy selfe. Aristotle

Receiue not the gifts that an euil disposed man doth proffer thee.

Be sober and chaste among yong folke that they may learne of the, and amonge olde that thou mayst learne of them. Plato.

Order thy wyfe as thou wouldest thy kinsfolke. Seneca

Applye thy selfe to nolwe in vertue, that in time to come, thou maiest therfore be Plato.

praysed.

prayssed.

Thinke that the weakest of thyne enemies is stronger than thy selfe.

Bee not ashamed to doe iustice, for all that is done without it is tiranny.

Fortifye thy soule with good woorkes, and flee from couetise.

Yf thow intende not to doe good, yet at the leaste refraine from doing euil.

Aristotle Geue not thye selfe muche to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not be able to sustaine the aduersitie that maye afterwardes chaunce vnto thee.

Endeuour thy selfe in thy youth to lerne, although it be painefull: for it is leaſe paine for a man to learne in his youthe, then in his age to be vncunning.

Whenne thou arte weary of studye, sporte thye selfe withe readyng of good storyes.

Couet not to haue thy busines hastelye doone, but rather desyre that it maye bee wel doone.

Reioice without great laughter.

Desyre not to bee wise in wordes, but in woorkes: for wysedoome of speache wasteth withe the worlde, but woorks wrought by wysedome, encrease into the worlde to come.

If thou doubt in any thing, aske counsail of wise men: and be not angry, although they reproue thee.

Worship good men, so shalt thou obtaine ỹ peoples fauour.

Kepe no company withe him that knoweth not him selfe. Diogenes.

Bee not lyke the boulter, that casteth out the flower, and keperh in the branne

Commit not the gouernaunce of people, to a chylde, to a foole, to a couetouse manne, nor to any hastye persone, that is desyrous of reuengeaunce.

If thou desyre to bee good, endeuoure thy selfe to learne to knowe, and to followe truethe: for hee that is ignoraunt therein, and will not learne cannot bee good. Plato.

Keepe a measure in thy communicacion: for yf thow bee to briefe, thou shalt not bee well vnderstanded: and yf thow bee to longe, thou shalt not be wel borne in minde. Aristotle.

To him that is ful of his questiõs, greue no aunswere at al.

Vse exaumples that such e as thou teachest, may vnderstand thee the better. Pithagoras.

Reason not with him that wil deny ỹ principal truthes.

Take good hede at the beginninge to what Aristotle

what thou graunteste: For after one inconuenience, another foloweth.

If thow desyre to haue delite without sorowe, applye thye mynde to study wisedome.

Seneca. Marry a yong mayde that thou maist teache her good maners.

Kepe company withe them, that maye make thee better.

Be bounde vnto wisedome, that thou maist obtain the true libertie.

Loue if thou wilt be loued.

So lyue withe men as if god sawe thee.

So talke withe godde as if men hearde thee.

Feare foloweth hope, wherfore if thou wilt not feare, hope not.

Desyre not to dwell nigh a riche man, for ỹ shal make the couetouse.

Eschewe anger, though not for wisedōes sake, yet for thy bodily healthes sake.

If thou desire to be quiet minded, thou must either be a poore man in deede, or els like to a poore man.

Take not thoughte to lyue longe, but to liue wel.

For so muche as thou art not certaine in what place deathe abydethe thee, bee thou readye prepared in eche place to meete hym.

Praise

Praise a man for that, whyche maye neither be geeuen him, nor taken awaye from him: which is not his fayre house, nor his goodly garments, nor his great householde, but hys wytte and perfecte reason.

Labour not for great number of bookes but for the goodnes of them.

Vse thine eares more then thy tongue.

Desire nothing that thou wouldest denye, if it were axed thee. Seuere

What soeuer thou wilt speake, beefore thou shewe it to another, shewe it secretly to thy selfe.

What soeuer thou wilt haue kepte secrete, shewe it vnto no body.

Searche foorth the cause of euerye deede

Let not thy thoughtes departe from the truthe.

Promise with cõsideracõ, & performe faithfully.

Praise little but dispraise lesse.

Let not the authoritie of the speaker perswade thee, nor regarde thou his person ỳ speakethe: but marke well what yt is ỳ is spoken.

Performe more fully then thou hast promised.

Suche thinges as thou hast, vse thou as thine owne and keepe thẽ not as if theye

were

they were another bodies.

Be gentle and louing to euerye bodye flatter none, be familiar withe fewe, be indifferent and equall towardes euerye man, be slowe to wrath, swifte to mercy and pitie, bee constant and patient in aduersitie, and in prosperytye ware and iswelye.

Worshipp gentlenes & hate cruelti e

Flee and eschewe thyne owne vyces, and be not curious to searche oute other mennes.

Bee not busye to vpbrayde men wyth their faultes, for so shalte thou bee hated of euery body.

Sometime among earnest thinges, vse mery conceites, but measurably.

Lyue withe thy vnderlynges as thou wouldest thy betters should liue w̄ thee and doe to al menne as thou wouldest be done by.

Thinke not thy selfe to bee that whiche thou arte not, nor to seeme greater than thou art in deede.

Thinke al thinges maye be suffred saue filthines and vice.

Eate rather for hūger, then for pleasure and delite.

Be apt to learne wisedome, and diligent to teache it.

Be mery without laughter.

Charme thy tongue, thy bealy and thy priuities. Anacha

Thou shalt be loued of god, if thou follow him in this point: In desire to dooe good to all men, and to hurt no body.

Belive him not that saithe hee loueth truth, & foloweth it not.

See that thy giftes be according to thin ability: for if they be to bigge, thou shalt bee thought a waster: and againe if they bee to small, thou shalte bee thoughte a niggarde. Solon

Let thy giftes be such as hee to whome thou geuest them doth delight in.

Giue no baine & vnmeete giftes, as armour to women, bookes to a plowman, or nettes to a student. Seneca

Geue to the nedy, yet so that thou nede not thy self.

Succour them that perish, yet not so, y thou thy selfe perish therby.

If thou bestowe a benefite, keepe it secrete: but if thou receiue anye, publishe it abrode.

Speake not to him that wil not heare for els thou shalt but bey him.

Geue at y first asking, for it is not freely geuen, that is often craued.

Boast not thy self of that whiche is a

nother mans.

Blame not nature, for shee doth for euery man a like.

If thou wilte praise any man because hee is a gentleman, praise his parentes also.

If thou praise him for his riches, that appertaineth to Fortune. If thou prayse him for his strength, remẽber that sickenes will make him weake. If thou praise him for his swiftnes of bodye, remember ẏ age will take it awaye. If for his beawtye, it will sone banish. But if thou wilt praise him for manners & learning, than as much as appertaineth to a man, praise thou him: for ẏ is his own, whiche neyther commeth by heritage, neither altereth with fortune, nor is chaunged by age, but is alwaye one with him.

Socrates

Flee the company of a lyar, but if thou must needes keepe companye with hym, beeware that in anye case thow belyue hym not.

Giue part of thy goodes to ẏ nedye, so shal god encrease them.

Sow good workes, & thou shalt reape the flowers of ioy & gladnes.

Boast not of thy good dedes, lest thine euil be also laide to thy charge.

Cõpany not wyth hym that knoweth

not

not him selfe.

Be not ashamed to heare the truth, of whom so euer it be: for truthe is so noble of it selfe, that it maketh them honorable that pronounce it.

If thou haue not so muche power, as to refraine thyne yre, yet dissemble it, and kepe it secrete, and so by little and little, forgeat it.

Honor wisedome, and denye it not to them that woulde learne, & shewe it vnto them that dispraise it. Pitha.

Sow not the sea fieldes.

Giue not to lighte credence to a mans wordes, nor laugh thou them to scorne: for the one is the property of a foole, and the other ỹ condicion of a mad man. Isocrates

Think not suche thinges honest to bee spoken of, that are filthy to be done.

Accustome not thy selfe to be heauye & sad, for if thou doe thou shalt bee thought fierce: yet be thoughtful, for that is a tokē of a prudent man.

So do all things as if euery mā should know them, yet kepe them close a while, & at length discouer them.

Learne diligently ỹ goodnes whiche is taught thee: For it is as great shame for a man not to learne ỹ good doctrine ỹ is taught him, as to refuse a gift profered hī of his frind.

Let it not griefe thee to take payne to goe to learne of a cunning man. For it were great shame for young men, not to trauaile a lytle by lande to encrease their knowlege, sith marchaunts saile so farre by sea, to augment their riches.

Be gentle in thy behauiour, and familiar in communicacion. It belongeth to gentlenes, to salute gladly them that we mete, & to familiaritie, to talk with them gently and frendly.

Behaue thy selue gently to euery bodye so shalt thou make the good thy frides, and kepe the badde from being thine enemyes.

Vse thy selfe to labour, by thine owne accorde, that if it chaunce thee to be compelled thereto, thou maist awaye wyth it the better.

Performe thy promise, as iustlye as thou wouldest paye thy dettes: For a manne ought to bee more faythfull than his othe.

For two causes if thou be cõstrayned thou maist swere: as to discharge thy self from anye great offence, or to saue chiefe frindes from great daũger. But for money thou shalt not sweare any othe, for if thou doe, thou shalt of some bee thought forsworne: and of other some, to be desy-

rous

rous of money.

Thinke it as great a shame to be ouercome with the frindes benefittes, as with ỹ iniurie of thine enemies.

Allow them for thy frendes that be as ioious for thy prosperitie, as they seme sorowful for thy misfortune: For there be many ỹ lament a mans misery, ỹ would haue enuy to see him prosper.

If thou dooe good to the euill it shall happen to thee, as it dooth to them that feede other mennes dogges, which bark as well at theire feeder, as at another straunger.

Do not suche thinges thy selfe, as thou wouldest dispraise in another. Pithagoras

Enforce thy selfe to refraine thy euill lustes, & folow the good, for ỹ good mortifieth & destroieth the euil.

Speake alwaies of god, & god will alwaies put good wordes in thy mouth. Socrates

Set thine owne woorkes alwaies before thine eyes, but cast other mennes behind thy backe.

Fire not thy mynd vpon worldly pleasure, nor trust to the worlde, for it deceiueth al that put their trust therin.

Be content with little, & couet not another mans goodes.

Be sober in thy lyuing, and replenisshe

thine hearte with wisedome.

Dread god, & kepe thy selfe from vaine glory.

Mocke not another man for his misery, but take hede by him how to auoyde the like misfortune.

Let no man perswade thee by flattery to doe anye euil, nor to belief otherwyse of thy selfe, then thou art in dede.

Receiue patientlye ỹ wordes of correction, though they seeme greuous.

Hermes Feare ỹ vengeaunce of god, al ỹ thou maist, & consider ỹ greatnes of his puissaunce & might.

Beware of spies & tale bearers.

Socrates. Tell nothinge to him ỹ wil not belyue thee, nor demaũd any thing which thou knowest before wil not be graunted.

Feare God aboue all thinges, for ỹ is rightful & profitable: & so order thy selfe, that thy thoughtes & wordes be alwaies of him: for speaking & thinking of God, surmounteth so much all other woordes & thoughtes, as god him selfe surmounteth all other creatures, & therefore men ought to obey him, thoughe they shoulde be constrained to ỹ contrary.

Make thy praiers perfect in the sight of god: for praier is lyke a shippi ỹ sea, which if it be good, saueth al therein: but if it bee nought, suffereth thẽ to perish.

Pray not to god to giue thee sufficient for ỹ he wil giue to ech man vnasked: but pray ỹ thou maist be content & satisfied wỗ ỹ which he giueth thee. Plutarche.

Beliue him not which telleth thee a lye by another body: for he wil in like maner make a lye of thee to another man.

If thou desire to be beloued of euery body, salute eche man gladly, bee liberall in geuing, & thankful in receiuing.

Forgeate thine anger lightlye, & desire not to be reuenged.

If thou desire to cõtinue lõg wỗ another mã, pain the to instruct hi wel i good mañz

Looke wel to thy self, ỹ the raigne of thi youth & liberty of thine high estate cauls thee not to cõmit vice. Mar. Ant.

It is a point of great folli, wel to know other men & not to know thy selfe.

Be not proude in wisedõe, in strength nor in riches: It is one god that is wise, puissant & ful of felicitie. Pholilides

Trust rather in wisdome and prowesse then in vnstable fortune: And desire victorye for renoume & honour rather then for money & corrupt treasure. Alex. se.

Neuer open thy gates to flatterers and dissemblers, nor listen with thyne eares to murmurers. Neuer chose rich tyrant, nor abhorre the poore iust manne. Neuer Tholomeus Arsacides

deny iustice to a poore mā for his power tie, nor pardon a riche man for his great good & riches. Neuer giue for hyer nor do good for affection, nor geue correctiō only for the paine. Neuer leaue wickednesse vnchastised, nor goodnes wythout reward. Neuer deny iustice to them that demaund it, nor mercy vnto them ỹ desireth it. Neuer do correctiō for anger, nor promise rewardes in thy mirthe. Neuer commit euil by malyce, nor any vilanye for auarice. Labour alwaies to bee beloued of thē ỹ be good, & to be dread & fered of thē ỹ be euil. Finally be fauorable to ỹ poore ỹ can do but little, & thou shalt bee fauowred of god ỹ can do much.

When thou doest rise in the morning determine so to passe the day folowinge as thoughe at nighte a graue shoulde bee thy bedde.

Let thy feedinge & apparaylynge of thy body, be altogether referred to health and strength, & not to voluptuousnes.

For if we wil consider what an excellency and dignitie there is in our nature we shal quicly perceiue, how foule a thig it is to ouerflow in ryot, & to liue deliciously & wantonly: & to the contrary how honest a thig it is to lead our liues warely, chastly, sagely & soberly. Riot to euery

age

age is reprochefull, & for olde men, most shamefull.

At thy down lyinge, & vprisinge, at thy sportinge, eatinge, and banketinge, bee myndeful of God, bee thankeful vntoo him, and remember his benefites, not onely towardes thy self, but also towardes al mankynde, euen thorowe out the whole worlde. And what so euer thou take in hande, thinke with thy selfe that before thou ende it, death maye oppresse thee woorking. Mar. Ant.

Seneca

He ỹ will haue glorye in this life, and attaine glory after after death, and be be loued of many, & feared of all: Let him be vertuous in doing of good woorkes, and deceiue no man with vaine wordes. Plato

¶ *Prouerbes and sayinges of the wise.*

THe euils to come may w̄ wisedōe & knowledge be banquished and eschewed. Pontanus

That citie is safe, whose dignities are wel bestowed. Zeno.

Wyckerye vsed in a citie engendreth euil maners by meanes wherof both faith & frindship are little set by.

A good citie shoulde care more for verent

ent

tue then for people.

Ier. Se. The publique weale in the estimation therof ought to be preferred before ỹ material citie, as muche as the life of men & renoume of vertue be of more value then Stones or timber wherwith the walles & houses are builded.

what a citie is A citie is not a place builded w̃ howses, & enuironed with wales: but it is a cõpany which hath sufficiency of liuinge, & is constitute or assembled to liue well, to ỹ exemple of al other. Wherfore it is ỹ assẽblie of vertuous people, & the welth of the citie ỹ maketh the citie.

Per. Aur. The gret cities ful of good inhabitants ought to be praised, & not ỹ gret edifices.

He is not to be compted strong, ỹ cãnot away w̃ labour.

Reste must needes bee pleasaunt, for it is the medecine of all diseases that are in labour.

Ouid That thing cannot long endure, ỹ wanteth his natural kind of rest.

As the bodye alwaies being oppressed wyth laboure loosethe hys strength and so perisheth: so dooth the mynde of man, oppressed with cares and pleasures of this worlde, lose her force, luste, and desire that shee hadde to the reste to come of eternal lyfe.

It

It is a signe of a mighty and noble courage, to set lyttle by greate and myghtye thynges.

Though that all newe chaunces causeth presently new thoughtes: yet therby commeth more cause of stedfastnesse in tyme to come. Mar. Aur.

He is very valiant, whiche neither reioyceth much, nor sorroweth out of measure. Seneca

That which a manne hath accustomed long time, seemeth pleasant, although in dede it be painfull. Plato.

It is as difficult to breake a custome lõg vsed, as to chaunge or alter nature.

Custome is as it were another nature.

Manners are more requisite in a childe then playing vpon instrumentes, or anye other kind of vaine pleasures. Aristotle

Man is the measures of al thinges.

Ornesse either hurteth or profiteth nothing. Claudian

A solitary man is a god or a beast.

Musike is good to refreshe ỹ mynd and to passe forth ỹ time: & it is a greate helpe to good pronounciation, & therfore children ought to learne musike. Aristippus. Musycke

When a manne doubteth in doubtful thinges, and is assured in them that bee euident, it is a signe of good vnderstanding.

Much

Plato. Muche running maketh great wearinesse.

Mar. Iur. He fyndeth fetters ỳ findeth benefites.

Our custome is, to receiue forthwith & merrily & to giue slowly with euil will & repentaunce.

He is as much a thief that stealeth openly, as he ỳ robbeth priuily.

Such as be borne deafe or blinde, haue their inward powers ỳ more perfect.

Horas. There is no greater victory, then for a man to vanquishe him selfe.

He ỳ neglecteth wife & children, deprydeth him selfe of immortalitie.

Chilon. Menne should rather be drawen by the eares, then by the cloakes, ỳ is, by perswasion, & not by violence.

Where sensualitie reigneth reason taketh no place.

Iustinus. Peace & concord can not long tyme endure among those men, which know not to whom honor & reuerence is due: For where as al men be like, there is neither welth nor vertue, but cõtencion & hatred, which is ỳ matter & ground of al calamities & mischiefes.

Alex. se. Of all thinges (in this life) perteining to mans commoditie, of what nature or condicion so euer they be, none is more excellent and worthy to be hadde in estimacion

cion, & honor, then ỳ vertu of peace, which of all menne ought to bee commended & sought for.

The greate signe and strongest pyller of peace is to put awaye the perturbers of peace.

A citie cannot prosper, when an ore ys solde for lesse then a fish.

Much babling is a signe of smal knowledge.

Yee that helpeth the cuyl hurteth the good.

Hope of rewarde maketh paine seeme pleasaunt.

Experience is a good chastisement.

It is better to seeke & not to finde, then to find & not to prokite. Demosth.

He hath helpes in adversitie, which lēdeth in prosperitie.

Little thinges by concord encreaseth: & great thinges by discord decreaseth. Salust

Without armonye nothinge is seemelye or pleasant: And by concorde or discord al publique weales do stand or decay. Alex. Se.

A mās life doth neuer retourne thether againe, from whence it departed.

As life once lost neuer returneth: so if a man lose once his fidelitie or credite, he shal neuer geat it againe.

Beare harde thinges ỳ thou maist here easy

easy thinges the lighter.

Beare incommoditie to thintent thou maist carye away commoditie.

A graue & sadde mynde hath no wauering sentence.

He is happy whom other mens perils maketh wary.

Hermes — A thing done the foole knoweth: but a wise manne considereth thinges before they come to passe.

Tullius — A discommoditie well couched oughte not to be stirred.

Hegil. — Three thinges are here to be noted, that is to say, in acknowledging things wel done, not onelye to reioice in them, but also to doe the like and folow them: The second, is in sadde thinges & heauy to be sadde and sorye for them, the thirde in euil and peruerse actes to beware and eschewe them.

Xenocrates — Dissemble with dissemblers: namelye where singlenes will not take place.

Salust — There is an alteracion of al thinges.

There is nothing amonge men perpetuall, nor nothing stable, but al thinges passe & repasse, euer like vnto the flowig & ebbing of ẏ sea.

That law is general, whiche cõmaundeth to be borne & to dye.

Aul. Gel. — Counterfaited thinges will soone re-

turne

turne again to their owne nature.

Diuers condicions can neuer ioyne hearttes in a feruent affeccion. Alex. Sel

Riotous liuing & praise cannot be couyled together.

The end of a riotous liuer & prodigal spẽder, is commonly beggery.

He ỹ loketh for profit, may not fly from labour.

Leisure and tracte of time engendreth prudence. Aristotle

Leisure maketh that we do nothinge rashely.

When ỹ thing cannot bee done ỹ thou wouldest, seeke & compasse ỹ, thou knowest may be brought to passe. Terence

Digge not fire with a swoorde, labour not in vain, nor goe about ỹ thing that ī no wise can be brought to passe. Pithagoras

Cleane keping of ỹ body (delicate nyceneſ of meates & drinkes layd apart) doth greatly both maintaine ỹ healthe of the body, & muche comforteth ỹ wit.

The fayrest bodye is nothinge els, but a verye dunge hyl, couered in whyte and purple. Tullius

Refuse ỹ familiaritie and acquaintance of hym, whose company thou seest honest men to eschewe.

Nothing is profitable, ỹ is not honest. Portander:

Tyme

Theophrast. Tyme is the most precious and louely thing that can be spent.

The time is glorious of him, that gloriously spendeth it: and the time is accursed that is wickedlye spent & passed ouer without the profit of others, sluggishely in ignorance, lyke a brute beast.

It auayleth muche to al estates and specially to princes, and to suche as bee in auctorite to read histories: wherein they may learne to beware, foresee, and auoid all suche inconueniences as they shal therread & vnderstande, oftentime to chaunce in suche comon wealthes, as be viciously and corruptly gouerned. For the same chaunces dayly happen (albeit the persõs nowe and than bee chaunged in the common weales) neuertheles, as pertaining to the similitude of the busines and trouble, the world remaineth the world and like vnto it self.

Thucidides Histories is a treasure, which ought neuer to be out of our handes: that therbye being aided: we may the more commodiously and with speede handell such busines and the like chaunces in the commõ weale: forasmuch as ỹ causes oftentimes chaunceth alalyke.

Examples are to be found in histories, conuenient for euerye manne priuatelye in

in his degree: As the obedience of the subiectes due vnto magistrates, and to such as be in auctoritie: & that theye neuer escaped vnpunished, which haue disobeied & rebelled againste them.

As in euery art paternes are geuen to folowe, euen so in histories, be painted before oure eies examples of al kindes of vertues. Alex. Seuer.

Whiles power with plesures getteth great acquaintance, vertue is vnknown and in the court friendles. Alex. Seuer.

Contempt is a thing intollerable: for as muche as no man can thinke hymselfe so vile that he ought to be despised.

Many labour to deliuer themselues frō contempte, but more studie to bee reuenged therof.

The rusticall and rude people (as experience teacheth) are commonly prompte to iniuries, murmuring at iustice, grudgynge at laboures, desirous of pleasures and ingrate against benefites. If a man be with them familiar and homelye, he shal alwaies finde them carlishe and sturdye. If he chaunge his coppye and become towardes them more straunge in countenaunce, more rare in speakinge, more selde in pardoning, or more quicke in reuenging, they withoute waiynge theyre

due desert, or confessinge their beastlye folly, swell vp in pride, kindle disdayne, stirre vp strifes, awake the mischiefes, and in suche wise woorke their intente that in thende (bye due Justice) where theye malitiously and moste beastiallye seke to disquiet others, they them selues sustaine the griefe.

Seneca. Where there is suspicion, the life is vnpleasaunt.

With great peril is that kepte that is desired of many.

Their lyues be naught, that think they shall euer liue.

There is one way to go surelye (that is) to set little by thinges woorldelye, and a man to holde himselfe contented onelye with honesty.

Aug. Cesar. Where is no griefe in lackynge, but where there is inordynate desire in hauynge.

Tullius. Ambition, and strauing for woorldlye honour and promotion, is a very miserable thing short of continuaūce, and hasteth euil ende.

The eye can nothing offend, if the mind would rule the eye.

Marc. Aur. Euery lightnes done in youthe, brasthe downe a loope of the defence, of our lyfe.

When

When the vicious man is laide in hys graue, his wickednes is ended, and may then neuer correct himselfe.

He deserueth great chastisemente, that with fearefull hardines (as a foole) determinethe himselfe in highe and dyffyculte thinges, withe hasty and sodayne counsaile.

He perisheth not soone by fal, that beefore feareth to fall.

A good Captaine ordereth his menne better by keping them from euil doings then by greuous and sore chastisemente.

In a capitaine or leader of an armye, there ought to be foure thinges: that is knoweledge in warre, valiauntnes, auctorittie and felicitie. Tullius

Fame shall neither profit ỹ wicked persone, nor infampe hurt the good.

A good fame cuẽ in darkenes, loseth not her due beauty & renoume. Ptholomeus

Infampe alwaies ensue the arrogancye, Daunger commeth the soner, when it is not passed on.

There is no ende appointed vnto ỹ study of wisedome in this world, but it must be ended together with life. Val. Mar.

There are three thinges that alwayes ought to be in a mannes remembraunce duringe his life: that is to saye, howe hee

may think wel & doe wel.

Quin, Cur. They that trust much to theire frinds know not how shortly teares be dried vp.

Alex. Senes Good detters oftentimes spared, become euil paiers, and smal iniuries oftētimes pardoned maketh of neighboures parnicious enemies.

The depenes of good willes ought to be wonne with the depenes of the heart soome with giftes, soome with wordes some with promises, & some with fauors

Thales Vaine men withe vaine woordes, shewe and declare their vaine pleasures.

The nature of man is suche, that it most lusteth after that thing which is most forbidden it.

Seneca Men can better suffer to be denied then to be deceiued.

Gelacius. Doctrine is of suche puissaunce, that in good men it is the armour of vertue: but to vicious & corrupted persones a spurre to doe mischiefe.

Contencion, emulacion, backebyting and vaine desire of glorye, muste be eschewed.

A man that is alwayes well occuppyed, ought euer to be reputed as good: and ỹ euil mā without further inquirie: ought to be condempned as nought.

It is an infallible rule, a manne geeuen

uen to exercises is vertuous, and one geuen to lewtrynge and ydlenes, is a vicious persone.

No man of what condicion soeuer hee be, except he haunt and haue one thinge or other in some ordinary exercyse, shall haue his body lustye, & hys spiryt quicke but shall bee accloyed in all thinges, and wander from strete to strete like a vacabonde.

A corne fielde or witte being neuer so fertile, without it be exercised may neuer be fruitfull. Tullius

A good minde neuer attentethe or lendeth his seruice to him, that erreth from ỹ pathway of good maners.

Ye that hath good handes, must nedes haue good customes.

Al thinges that are desired of mẽ, theye attaine by trauaile, sustaine w̃ thoughte and depart from them withe greate annoyaunce.

We are not so brought vp by nature, that wee shoulde seeme to bee made for harme and solace, but rather for grauity and for soome studies more seriouse and weightie. Tullius.

Where a man (in a common wealthe) hathe many matters to order of sundrye effectes it fareth withe him as yt doothe Alex. Seuer.

with a mans stomake: for the stomake receiueth meates diuers in qualytyes and effectes: whiche, altogether cannot be by one mannes nature duelye concoct & digested.

He that is perfectly wise, sporteth in this worlde with trauaile, and in trauailing in bookes, is his rest.

The more thou transposest thye selfe from thinges corporall and earthlye, vnto thinges celestiall and heauenlye, the more perfecte and godlye life shalte thou leade.

Bodely workes be vnsauery, except they haue sauce from ỹ hart.

Isodore He is a double offender, whiche taketh the name of god in vaine, and deceiueth his neibour.

Callius The punishmente of periurye by gods law is deathe, by mans lawe perpetuall infampe.

Alex. Seuer. The practise of vsery is vtterly repugnaunt against al humanitie, charitie, and natural beneuolence, which ought to bee among people that doe liue in a mutuall concorde: but most specially among thē, which liue vnder one obedience, and vnder one lawe or politye.

Gaines with an euil name, is damage and losse.

There

There is no greater paine, then when the harte is deferred from that, whiche it longeth sore to haue.

Preferre dammage before filthy lucre.

After thunlawefull winninge of the fathers, there folowethe the iust losse to theire children. Mat. Aur.

A false reproche and vpbraidinge, is a maliciouse leasing.

The heires mourning, is vnder a vysour, a laughing, he bewaileth the death of his testatour or auncetour in outward semblaunce, but inwardely he laugheth The outward thinges which the eye of manne onelye beholdethe, are but weak and vncertayne tokens of the inwarde secretes.

Such as procure & search the death of imã priuilye: ỹ law punisheth more cruelly. Iustinian.

Nothynge auailethe the malice of tyrauntes agaynste innocentes and good menne where thalmighty god wil not haue them perishe. Alex. Seuer.

And it is often times proued ỹ they whiche desire the destrucciõ of other, procure theire owne death.

Tirranny in princes ought euer to bee had in extreme detestacion.

If thou maiest not clerely escape oute of perill, choose rather to dye honestly Socrates.

then to liue shamefully.

It is sweete and decent to dye for thy countrye.

Great cities ful of good inhabitauntes, ought to be praised, & not the greate and gorgeous buildinges.

Tullius Selfe loue otherwhiles so blindeth the senses of manye that theye (in deede) not well waying what they bee of them selues, but rather vainely flatteringe them selues doe conceiue such opinions in thē selues: that they think al menne should woorthely glory in them. Wherof doe spring and flowe foorthe innumerable offences, whē men puft vp with opiniō, be shamefully scorned, and wrapped in foolish erroures.

Aristotle Mar. Fuf. Perfecte felicitie is the vse of vertue.

It is a great shame to saye, and no lesse infamy to doe, that the goodnes and trauailes of the auncientes in times passed shoulde nowe in these dayes, bee turned and conuerted to follyes and presumpcion.

It is better to die a wise persone and vertuous among godly and wise menne, then to liue viciously in ignorauncē amōg ỹ cōmon sort of men.

It is a thing consonant to reason, that they that be good among so manye euill

in

in this life, should bee greatly honoured with god after theire death.

One daye deemethe another, but the last day geueth iust iugement of all that is passed. Plinius

As we are set in diuers pleasures by our vice, so we fal hourlye into diuers mysteries, and are noted to oure greate infamye and shame. Mar. Aur.

We see god diuers times to diuers persons forbear diuers sinnes a great while but at the laste vnwares wee haue seene thē al chastised with one onelye chastysemente.

Man by whome we be borne, bee of so euil disposicion, and the worlde so fierce and cruell, withe whome wee liue and the glidinge serpente Fortune so full of poyson: that theye hurte vs with theire feete, and byte vs with their teethe, and scratche vs with theire nayles, and swell vs with theire poyson, so that the passing of this life, is nothinge lesse then taking of deathe.

The helpe frome Godde is not onelye gotten withe wyshes and praiers, butte also bye bigylaunte studye, dylygente executinge, and by wise counsaylinge, althinges otherwhiles come well to passe. Salust.

The

Pithy meeters

THE TVVELFTHE Booke

Of Pythie meeters of diuers matters, of Prouerbes and semblables.

Pithagoras

When a reasonable soule from vertue slyeth,
it waxeth beastlike, and naturally dyeth:
For as the soule geueth life to the corse,
So iustice in the soule is cause of liuely force.

Plato.

To such as accustome diuine meditation,
this life is a thing of smal reputacion.

Vertues

Lust, pleasure, and worldly vanyties,
do cause the soule al vertues to despise.

Aristotle

Blessed is the soule which doth not trāsgresse
her makers law through worldly filthines.
But alwaies mindful of her blessed state,
contemns the world and sinful lusies doth hate.

Pithagoras

He is not wise which knowing he must hence,
in worldly buildinges maketh great expence.
but he that buildeth for the world to come.
is wise, expend he neuer so great a summe.

Thales

He that most dreadeth to breake gods behest,
is he that loueth and serueth him best.

Aristotle.

He that loueth the worlde hath trauaile & care
but he that hateth hath quiet & welfare,

who

Who so then desireth to liue most at rest,
must most fly the worlde & meddle with it least.

Pithagoras

This worldly welth that men so much desire,
may wel be likned to a burning fier:
whereof a little can do little harme,
but profit muche our bodies wel to warme,
but take to muche, and surely thou shalt burne:
so to muche welth, to to muche woe doth turne.

Socrates

This worldes fonde loue doth make a man
so deffe, so blinde, so dumme,
That here, nor see, nor aske hee can,
where wisedome is become.
To enuy eke it maketh him thrall,
to trouble, care, and dread:
withdraweth his hand, his hart and al
from euery vertuouse deede,

Seneca

Sith we are vncertain wher death wil vs mete
and certain that alwaies he foloweth at our fete
Let vs in our doing be so wise and stedy,
that wher euer he mete vs, he may find vs redy

Seneca.

Death is the ender of al tribulacion,
and therefore to wise men a great consolacion.

Socrates

For doing wrong and mischiuous deedes,
the soule after death must be punished nedes:
For God is not God except he be iust,
and iustice to al thinges their due render must.

Socrates

Socrates.

Talke euer of God, and he wil procure,
to fill thee with wisedome & wares that be pure

Aristotle.

To worldlynes who so doth geue his mynde,
of these griefs shal be ful sure to finde:
the lacke of thinges which he shal neuer haue,
or losse of that which gladliest he would haue.

Hermes.

The worlde was of god created in deede,
a place of pleasure, reward of meede:
wherefore such as in it, for truth suffer trouble,
which ioy no doubt is, be recompenced double.

Aristotle.

Better it is to die the soules life to saue,
then to lose the soule, the bodies life to haue.

Socrates.

The soules of ỹ righteous shal after the course.
of this life haue better, but the wicked wourse:
for right it is that what we here embrace,
be geuen vs double in another place.

Hermes.

Of bodyly imprisonmentes sickenes is the chiefe
but the gaile of the soule is sorow and griefe.

Seneca

It is better to haue ỹ soule garnished wt vertue
then the body decked with purple gold or blewe.

Plutarch

As excesse of wine oppresseth the minde,
so worldly pleasures maketh the soule blinde.

Seneca.

Wisedome knowledge and vnderstanding,
are the soules most gorgeous clothing.

Plato

Plato

Wo to the soule which wantteth grace
to returne home to her state and place:
whom filthy workes, and bodely offence,
exclude and kepe downe frō gods holy presence.

Socrates

Praier to god is the onelye meane,
to preserue a man from a wicked quene.

Zenophon.

In place where men of god common euer,
Fooles become wise, and the wise wiser.

Plato.

When naughty rulers, and wicked people dye
then are all good men safe and in surety.

Socrates

It is wisedōe yea wisedōe ỹ maketh thee wise
al troubles, al tormentes, yea ꝑ death to despise:
Therefore ought wisedome of al be embraced,
a meane whereby death and al feare is defaced.

Cicero.

Of all worldly comforte true frindshyp is chief
because it is alway our speciall relefe.
In weale and in wo, a stay stronge and stable,
and also to mankinde a good most agreeable.

Isocrates

To himselfe and his friend a frend must be one
For a friend is owne selfe in another person.

Pithagoras.

These troublesoe words, thyne, mie, & our own
the cause of all strief, with frinds are vnknowē
they title all oures, none counteth ought his,
for al things are eche mās wher true frēdship is

Socrates

Suche

Such thinges as are noyful vncõely & nought,
are easely attained yea ear they be sought.
but wisedome & honour, with other such lyke,
are harde to be gotten how so euer we seeke.

Plato.

Who so for frendes or true friendship watches.
must seeke it of suche, as may be his matches:
For he that of other, any frindes procureth,
may chaũce finde frindship, but not ẏ endureth.

Aristotle

Although many wicked in one may agree,
yet cause they no friendship but a conspiracye:
For friendship is a vertue by nature so cleane,
as can with the vicious be mixt by no meane.

Plato.

Betwene lorde & seruaunt no frẽdship may fall
because their states are to farre vnequall:
yet sith they be men good frendes they may bee,
because that in manhode they both doth agree.

Seneca

Who so denies his friendes his aide,
the while he is wel taken:
shall at his most neede be denyed,
theire helpe and quite forsaken.

Tullius

In trouble, sorow, aduersitie and grieke,
Friendes are a comfort, a refuge and relieke:
Likewise in wealthe, a pleasance and treasure,
To be partakers of any kinde of pleasure.

Plato

By bearing good will, first fauor doth growe,
through vse whereof swete frẽdship doth folow

Aristotle

The frindship ꝑ is betwene good mē ingendred
can be by no meanes broken nor ended:
Wherefore he that doth from frindship dissceuer,
is naught by nature, and was a frind neuer.

Ennius

Whōe mē doe feare they hate, & whōe they hate
they wish to dye or perish from his state:
Who therfore longs lōg time chief rule to beare,
must get mens loue, with fauor not with feare.

Socrates

Glory of good deedes by the father done,
Is the best inheritaunce that he leaues his sōne
which who so doth by his vicious life appeire,
bewraies himselfe a basterde, & vnworthy heire

Tullius

He cannot be counted a liberall geuer,
whiche hath not bene also a liberal getter:
For true liberallitie is to helpe many,
and in getting wherewith not to hurt any.

Seneca

Who so desireth to line without care,
ought slowly to spend, and swiftly to spare:
For at the botome to leaue is but vaine,
where both the least part & wurst doth remaine

Isocrates

By wyne beauty fadeth, & age is defaced,
drink maketh forgottē, that late was embraced.

Socrates

He that to wrath and anger is thrall,
ouer his witte hath no power at all.

Hermes

Be mery and glad, honest and vertuous.
For that sufficeth to anger the enuiouse.

Pithagoras

Pithagoras.

The more a man hath of aboundaunce,
so much the lesse hath he of assuraunce.

Socrates.

The friendes whom profit or lucre encrease,
when substaunce faileth therwithal wil cease:
but frendes ỹ are coupled with heart & ℔ loue,
neither feare nor fortune, nor force may remoue.

Musonius.

If that in vertue thou take any paine,
the paine departeth, but vertue remaine:
But if thou haue pleasure to doe that is ill
the pleasure abateth, but ill tarieth still.

Solon.

If that by desteny thinges be decreede,
to labourе to shonne them is pain lost in deede:
but if that the chaunce of things be vnset,
it is folly to feare that, we know we may let.

Plato.

It is the parte of him that is wise,
thinges to foresee with diligent aduise:
but when as thinges vnluckely do frame,
it becommeth the valiant to suffer the same.

Hermes.

If not for the speede, thou thinke it a paine,
wil not the thing that thou maist not attain:
For thou and none other, art cause of thy lette,
if that which ỹ maist not, thou trauaile to gett.

Plato

To faine, to flatter, to glose & to lye,
require colours, and words faire and slye:
but ỹ vtteraunce of truth is so simple & plaine
that it nedeth no studye, to forge or to faine.

Horas

Horas.

To the auaricious is no sufficiaunce,
for couetous encreaseth as fast as his substãce.

Solon.

He is neither riche, happy nor wise,
that is a bond man to his owne auarice.

Pithagoras.

To strike another if that thou pretend,
think if he stroke thee, ỹ wouldest the defẽd.

Solon. (be dumme:

To beasts much hurt happeneth, because they
but much more to men, by meanes of speech hath

Thales. (cumme.

Al enuious hartes with the dead men depart,
but after death dureth the slaunderous dart.

Hermes.

He that at ones instance, another wil defame,
wil also at anothers, to the last do thee ỹ same:
For none are so daungerous & doubtful to trust
as those that are rediest to obey euery lust.

Plato.

Sith making of maners in company doth lye,
enhaunt the good, & the euil see thou flye:
but if to the euil thou needes wilt resort,
retourne betimes, for feare thou come to short.

Isocrates.

Loue betwene wisemen, by effect may fall.
but not betwene fooles though folly be egall:
For wit goeth by order, and may agree in one,
but folly lacketh order, so that concord is none.

Socrates.

He that of all men will be a correctour,
shal of the most part winne hate for his labour.

Pithy meeters.

Pithagoras.

They that to talke of wisedome are bent,
not following the same, are like an instrument:
whose pleasant sounde, the herers doth delight
but it selfe not hearing, hath thereby no profite.

Pithagoras.

Beware of thine enemy whē he doth manace,
and trust thou him not, if faire seeme his face:
For serpentes neuer so deadly do sting,
as when they bite without any hissing.

Plutarch.

Sith the world vnsteady, doth oft ebbe & flow
it behoueth a wise man al times to know:
And so for to saile, while he hath faire wether,
ỹ ỹ hauen may kepe hī, whē hold may no anker.

Diogenes.

Of a chourlish nature procedeth foule lāguage
But faire speach, is a token of a noble courage.

Anacharsis.

A frinde is not knowen, but in necessitie,
for in time of wealth, eche man semeth frindly.

Socrates.

Wisdome and science which are pure by kind,
should not be writte in bookes but in mynd:
For wisedome in bokes with the book wil rott,
but writte in minde, will neuer be forgotte.

Seneca.

For couetouse people, to dye is the best,
for the longer they lyue the lesse is their rest:
For life them leadeth, their substance to double,
where death thē dischargeth of endles trouble.

Antisthenes

Antisthenes.

When ought not to weze foz hi, ỹ giltles is slain
but foz the slaier, which quick doth remaine
Foz to die giltles, is losse but of body,
but body and soule both, are lost of the gilty.

Xenocrates.

Of wozks begoon, when goodnes may bzede
we should with all swiftnes, deuise to pzocede.
But if by our wozkes, may growe any ill,
we shoulde be as swift to conquere our will.

Socrates.

What euer it chaunce thee of any to heare,
thine eie not consenting, beliue not thine eare:
Foz the eare is a subiect, ful oft ledde awzye,
but the eie is a iudge, that in nothing wil lye.

Seneca, Boetius.

Wisedome & honour most commonly be found
in them that in vertue, & goodnes abound:
And therfoze are better then siluer and gold,
which the euil commonly, most haue in holde.

Xenophon.

If that it chaunce thee in warre foz to fight,
moze then to witte, trust not to thy might:
Foz wit without strēgth, much moze doth pzeuail
then strength without witt, to conquere in bataile.

Aristotle.

Both hatred, loue & their owne pzofet,
cause iudges ofttimes, the truth to forget.
Dourge al these vices therefoze, from thy mind,
so shall right rule thee, & thou the truth finde.

Plato.

Although foz a while thy vice thou may hide
yet canst thou not alwayes keepe it vnspide.

For truth the true daughter of god and of time,
hath sworne to detect al sinne vice & crime.

Plato.

Happy is that realme that hath a king
endewed with wisedome, vertue & learning,
And much vnhappy is the realme and prouince
where as these pointes do lacke in their prince.

Plutarche.

To what so euer the king doth him frame,
his men for the most part delite in the same.
Wherefore a good king should vertue ensue
to giue his subiectes, example of vertue.

Socrates.

Almes distributed vnto the indigent
is like a medicine geuen to the impotent.
But to the vnneedy, a man to make his dole:
is like the ministring of pleisters to the whole.

Pithagoras.

Better it is for a man to be mute
then with the ignorant much to dispute.
And better is to liue solitarily,
then to enhaunt much euil company.

Plato.

That thing in a realme is worthy renoune,
which raiseth vp right, & wrong beateth down.

Seneca.

Goodnes it selue doth good men declare,
for which many moe the better doth fare.

Socrates.

Unhappy is he whersoeuer he become,
that hath a wit, and wil not learne wisedome.

¶Of Prouerbes & Semblables. Hermes, Socrates, Plato.

LIke as a Surgeon paineth sore his pacientes bodies with launcing, cutting & searing, putrifyed members: Euen so dooth the mynd of man, afflicte & vexe his vnrulye soule that it might by such meanes, bee ridde frō voluptuousnes.

He ỹ being reproued, departeth immediatly, hating his counsailour, doth as a sicke man which as sone as his surgeon hath cut his vlcer, goeth his way, not tarying til his wound be dressed, & his griefe asswaged.

As plants measurably watred, grow ỹ better, but watered to much are drowned & dye: So the mynd wt moderate labour is refreshed, but with ouermuche is vterly dulled.

Like as a ship ỹ hath a sure anker, may lye safe in any place: right so the minde ỹ is ruled by perfect reason, is quiet euery where.

As fyre smoketh not muche, ỹ flameth at the first blowing: So the glory ỹ shyneth at ỹ first, is not greatlye enuied at, but that which is long in geating enuye

alwaies preuenteth.

Like as a good Musicion, hauynge any key or string of his instrument out of tune, doth not immediatly cutte it of and cast it away, but eyther wyth straynyng it higher, or slackyng it downe lower, by little and lyttle, causeth it to agree: So shoulde rulers rather reformme traunsgressoures, then to caste them awaye for euery trespas.

Like as they ỹ taste poison, destroi them selues therwith: So he ỹ admitteth a frid before he know him, may hurte him selfe whiles ỹ he proueth him.

Like as ỹ bitternes of the alloue tree, taketh away the swetenes of the sweetest honey: So euil woorkes destroy & take away the merite of the good.

Like as a vessel is knowen by ỹ sound, whether it be whole or broken: So are men proued by their speach, whether thei be wise or foolish.

Like as a crased ship by drinking in of water not onelye drowneth it selfe, but al other that are in her: So a ruler by vsinge viciousnes, destroieth not him selfe alone, but all other besydes that are vnder his gouernaunce.

As it becommeth the people to be obedient & subiect vnto their Lorde & king:

So

So it behoueth the king to entend dylygently to the weale and gouernaunce of his people, and rather procure their profite, then his owne pleasure. For as the soule is ioined with ỹ body: so is a king united with his people.

As no Phisicion is reputed good that healeth other and cannot heale himself: so is he no good gouernour that cõmãdeth other to auoide vices, and will not leaue them himselfe.

Lyke as a gouernoure of a shyppe is not chosen for hys ryches, but for hys knowledge, so oughte rulers of Cityes to be chosen for theire wisedome and lerninge, rather then for their dignitye and ryches.

As a manne in a darke caue maye not see his owne proper figure, so the soule that is not cleane and pure, can not perceiue the true and perfect goodnes of almighty God.

As the goodnes of wise men continually amendeth, so the malyce of fooles euermore encreaseth.

As lybertye maketh the frindes of enemyes, so pryde maketh the enemyes of frindes.

As they whych can not suffer the light of a candle, cannot muche worse abyde the

brightnes of the sunne, so they that are troubled with small trifles woulde bee more amased in weighty matters.

Like as the sauour of carrain is noisom to them ỳ smell it, so is the talk of fooles to wise men ỳ heareth it.

¶ *Anaxagoras. Aristippus. Alexander. Solon. Marcus Aurelius.*

AS God is naturally most louyng, pitifull, and alwaies hath ỳ name of mercye and pitie: so are wee alwaies moste vnkinde, euil & wycked, and our wicked and shameful woorkes deserue alwaies to haue moste bitter & grieuous chastisementes.

God is in his chastisements as he that geueth a blow to another, the hygher ỳ hee lifteth his hand ỳ greater is ỳ stroke on the cheeke. Semblably, the mo years that hee forbeare oure sinnes the more afterwardes hee hurtethe vs with grieuous paines.

Like as when a great and sumptuous building will fall, first there falleth some stone, in like maner there was neuer citie or countrey that had any great plage or vengeaunce from God fall vppon thē in their time but firste they were threat-

ned

ned & admonished wᵗ some token, signe or prodigie from heauen.

As the ydeot or foolishe manne kepeth his diet from bookes and resteth vppon the onely pleasure of meate, so the wyse man (in comparison) abhorreth meat and draweth to his bookes.

As the slouthfull manne is tamed and made lesse then a man by his negligẽce, so certainlye blessed is hee that is not cõtented to bee a manne, but if hee procure to bee more then a manne by his vertue and diligence.

The simple Oxe or sheepe are more worthy theire liues then the ydle & malicious ydeot, for the beast lyueth to the vtilitie of dyuers, without doing damage to any other, but the ydle foolish ydeot lyueth to the damage of al other & without profite to any person.

Like as riches with thought nourisheth couetise: euen so by riches the enuyous nourisheth enuy.

Like as the wicked & malicious person is most hardy to commit greatest crimes: so is he most cruel and ready, wickedly to geeue sentence againste another for the same offence.

Wee regarde our owne crimes as thorowe small nettes which causeth things

to

to seeme the lesser, but wee remember ȳ faules of other in the water that causeth thinges to seeme greater then in deede they bee.

As the greene leaues outward sheweth that the tree is not drye inwarde, so the good woorkes openlye notifieth the inwarde hart secretly.

As wee see the trees when the frutes are gathered the leaues fall, and when the flowers dry, that then more greene & perfect are the rootes: euen so when the first season of youth is passed (whyche is the summer time then commeth age called winter) and putrifieth the fruite of ȳ flesh, & the leaues of fauour fall, and the floures of delight are withered, and the vynes of hope dryed outwarde, then it is right that muche better ȳ rootes of good woorkes within be good.

As muche as the shame of sinne ought to be fledd of thē ȳ be good: euen so much is praise the infamy of the euil.

As we eat dyuers thinges by morsels, whiche if wee shoulde eat whole woulde choke vs, so by dyuers dayes we suffer diuers trauailes, which altogether would make an ende of vs in one day.

As in all artes a man is contented at ȳ last, so at ȳ laste be they neuer so sweete

they

they turne to wearines.

In al natural thinges, nature is with right little contented, but the spirite and vnderstanding is not satisfied wyth many thinges.

Like as it is necessary, firste to dispoyle the oppilacions & letts of ỹ stomake, to ỹ entent the medicines may profit them ỹ be sicke: so likewise none can conuenient ly giue his frinde good counsaile, excepte he first shewe him his grieke.

As sinne is natural, & the chastisement voluntary, so ought the rigour of iustice to be temperate, so that ỹ ministers therof shoulde rather shewe compassion then vengeaunce, whereby the trespassoures should haue occasiõ tamend their sinnes passed & not to reuenge thiniury present.

Thoughe the wood bee taken from the fire & the imbers quenched, yet neuerthelesse the stones oftentimes remaine hote & burning, so the flesche though it be chastised with hote and dry maladies or consumed by many yeres in trauaile, yet cõcupiscence abideth stil in thy bones.

Oftentimes some holsome flesche (for meate) corrupteth in an vnholsome pott, and good wine sometime sauoureth of the foist: euen so though that the workes of our liues bee vertuouse, yet shall wee

feele

feele the ſtinch of the weake fleſhe.

As arogancye, pryde and preſumption is notably hated of god, and hadde in deriſion euerye where amonge men: ſo cõtrary wiſe lowelynes, meekenes, and an humble ſpirite pourchaſeth both the fauour of god, & knitteth vnto man the beneuolence of men.

As the knowledge of God ought not to bee vnperfecte or doubtfull, ſo prayer ſhould not be faint or ſlack without courage or quickenes.

As that body is neare vnto health, which (though it be waſted) is yet free and out of the daunger of noiſome humors, euen ſo is ỹ mynd more receiuable of the benefite of God whiche is not yet inquinate or defiled with grieuous offẽces though ſhe yet lacke true & perfect vertue.

It is natural for the body to dy, which if no man kill, yet needes muſt it dye, but the ſoule to dye is extreme miſerye. Our heartes aryſeth and grudgeth at the remembraunce of the death of the bodye as at a terryble and outragious thinge, becauſe it is ſeene with the bodely eyes: but the ſoule to dye becauſe no man ſeethe & fewe beliueth, therefore verye fewe feareth it. And yet is this death muche more terrible and cruell then the other, euen

as

as the soule passeth the bodye, or as God excelleth the soule.

As the body is visible, mortall, lūpishe and heauy, and delighteth in things visible and temporall, and sinketh alwais downeward: so the soule being myndful of her celestiall nature enforceth vpwardes with great violence, & with a terrible hest stryueth and wrastleth with the heauy burden of the earthly bodye despising thinges mortall and seeketh things permanent & immortall.

¶ *Aristotle. Plutarch. Seneca.*



Like as it is a shame for a man, which woulde hit the pricke to misse the whole butte, euen so is it a shame for him ỹ desireth honestie.

The pistle of honesty.

As a scarre geeueth vs warning to be ware of othyndes: so the remembraunce of euils that are passe, may cause vs take the better heede.

As the complaintes of children maye be soone appeased, so small affections banisheth lightly.

Hee that bringeth an infirmed bodye to a baine or to anye voluptuousnes, is like to him which bringeth a broken ship into

into the raging seas.

They which goe to a banket onely for the meates sake, are like them which goe onelye to fill a vessel.

Seruaunts when they sleepe feare not their maister, & they ỹ be bound for geat their fetters, in sleepe vlcers & sores leaue smarting, but superstition alone vexeth a man when he sleepeth.

Like as thei iudge woorse of a man the which saye ỹ he is wratheful and vngracious, then if they denied him to be aliue, so they thinke not so euil of God which say there is no god at all, as the superstitious which say god is froward and full of wrath and reuengeance.

As a vessel cannot be knowen whether it be whole or broken excepte it haue lycquour in it: so can no man be throughly knowen what hee is before hee be tryed in aduersitie.

As Darnell springeth vp among good wheate, and nettles amonge roses, euē so enuy groweth vp amonge vertues.

They that are ready to take a tale out of another mans mouthe are like vnto them which seeing one proffered to be kissed, woulde holde forthe theire lippes to take it from him.

Like

Lyke as an hare bothe deliuereth, nourisheth, and is with young all at once: so an vserer before hee hath beguiled one, deuiseth howe to deceiue an other by making a false bargaine.

Lyke as an horse after he hath once taken the bryde muste euer after beare one or other: so he that is once fallen in dette can lightly neuer after be throughly quit therefrom.

Like as Phisicions with theire bitter drugges do mingle theire sweete spyces that they might be the better receiued: so ought checks to be myngled with gentle admonicions.

Like as the bookes which are seldome times occupied wil cleaue fast together: euen so the memory wareth hard if it be not oftentimes renued.

The poison whiche serpentes continually kepe without any harme, they spew it out to others destruccion. But the malicious contrary wise hurt no manne so much as themselues.

As it is great foolyshnes to leaue the cleare fountaines and to fetche water in puddles, so it is likewise to leaue the Euangelistes, and to studye the dreames of mans imaginations.

Lyke as an adamant drawyth by lytle

and

and lyttle the heauy yron vntil at ỹ last it be ioined with it, so vertue & wyſedõe ioyne men vnto them.

As he whiche in a game place runneth ſwifteſt and continueth ſtill his place obtayneth the crowne for his labour, ſo all that diligently learne and earneſtlye followe wyſedome and vertue, ſhalbe crowned with euerlaſting glory.

FINIS.

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